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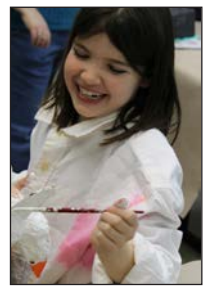

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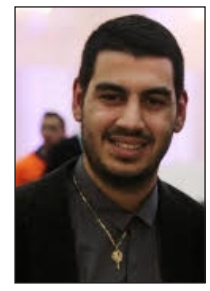

Speaking tour highlights Israel's diversity

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WASHTENAW JEWISH NEWS

March 2016 Adar/Nisan 5776 Volume XV: Number 6 FREE

Acclaimed journalist Samuel G. Freedman to speak at Belin Lecture

Yaffa Klugerman, special to the WJN

It's an old joke: two Jews, three opinions. But in the current political climate, radically different opinions—and the effect this polarization has on the American Jewish community—is no joke at all.

That's the intriguing topic that Samuel G. Freedman, a religion columnist for the *The New York Times* and a professor at Columbia University's Graduate School of Journalism, will tackle when he delivers the Frankel Center for Judaic Studies' 26th annual Belin Lecture in American Jewish Affairs. His lecture, "Pigskin Isn't Kosher: American Jewry as Political Football," will take place on March 22, at 7 p.m., at Palmer Commons, Forum Hall, 100 Washtenaw Ave. The event begins with a reception at 6:30 p.m. and is free and open to the public.

"I want to give people some historical perspective on what has turned the Jewish American vote into this perceived swing vote and made Jewish issues into wedge issues in a highly polarized political climate," Freedman explained. "What you see in the last two presidential elections… and absolutely during the six months or so leading into the congressional vote on the Iran deal, is a deepening of divides that were within the American Jewish polity already. At the same time, there's also a vast difference of opinion between the majority of Israelis and the majority of American Jews. So there are really two splits happening simultaneously.

"Additionally, you have people like Ron Dermer, Ron Prosor, Sheldon Adelson, and Netanyahu himself, individuals who provide the human connective tissue between the right wing of American Jewry and the right wing of Israeli Jewry. And that's part of what has hastened this alliance of an Israeli government with one part of the American political system."

Samuel G. Freedman

Freedman is the author of eight acclaimed books that have focused on varied topics such as black civil rights, 20th century politics, and American Jewish identity. His newest is *Dying Words: The AIDS Reporting of Jeff Schmalz and How it Transformed The New York Times*, which accompanies an audio documentary that he co-produced. Some of his other books include *Breaking The Line: The Season in Black College Football That Transformed the Game and Changed the Course of Civil Rights; Upon this Rock: The Miracles of a Black Church,* and *Jew vs. Jew: The Struggle for the Soul of American Jewry*, which won the National Jewish Book Award for Non-Fiction.

Freedman was a staff reporter and an award-winning education columnist for *The New York Times* before he began writing his current column, "On Religion." His articles on American Jewish issues appeared regularly in the *Jerusalem Post*, and he has contributed to many other publications including *The New Yorker, Rolling Stone, USA Today, Tablet,* and *the Forward*.

His analysis of Jews as political football raises a question: Isn't it good that the Jewish community is such a powerful political force?

"The glass half full version is that it makes Jewish voters and voices and concerns so important," Freedman agreed. "But the glass half empty view is that it leads to a kind of a cynical pandering to get Jewish votes. As a result, the middle ground feels torn in a really profound way between being supportive of Israel's elected government and simultaneously having very liberal, traditionally democratic decisions on virtually every domestic issue. We see them being basically told, align with people who are against labor unions, align with people who are against immigration reform, align with people who are against marriage equality… and do all that for one reason, which is that the Republican party will be the safeguard of Israel in a way that liberals and Democrats won't be. That creates an excruciating situation." ■

Jewish Family Services to honor Zingerman's with Bernstein Award

Rosemary Frenza Chudnof, special to the WJN

Jewish Family Services of Washtenaw County is excited to announce that it will honor Zingerman's Community of Businesses with its 2016 Claire and Isadore Bernstein Award. "Zingerman's has a deep commitment to improving the community, and has supported numerous local organizations for many years," said Anya Abramzon, JFS's executive director. Abramzon noted that there is a particular synergy between JFS and Zingerman's around the issue of food insecurity; Zingerman's founded Food Gatherers, a partner of JFS' specialty food pantry. "We feel that Zingerman's is a perfect example of the values that Claire and Isadore Bernstein represented," Abramzon added, saying that JFS has been grateful for the companies' support for many years. Rather than being presented to any one individual, the Bernstein Award will be given to the entire Zingerman's community, which includes its Deli, Bakehouse, Coffee Company, Creamery, Roadhouse, Zingtrain, and several other related businesses.

This year's Bernstein Event will be titled "Generous Leaders: Bringing Community to the Head of the Table," and will be held at Rackham Auditorium on Sunday, April 17, from 3–5 p.m. Entertainment will include Vincent Yorke and his jazz ensemble, as well as other musical entertainment; catering by Amanda's Kitchen; food demonstration stations by Zingerman's; and the award presentation.

The Bernstein Award was created in 2003 to honor Claire and Isadore Bernstein, who were leaders in the Ann Arbor Jewish community for over 50 years. Last year's recipients were Phil and Nancy Margolis. Tickets to the event are $100, and all proceeds will go directly toward supporting JFS' most vulnerable clients through its Specialty Food Pantry. ■

Paul Saginaw and Ari Weinzweig

Sports-themed Purim celebration coming to JCC

Chana Sara Elias, special to the WJN

The Jewish Community Center of Greater Ann Arbor and Chabad of Ann Arbor will join forces again to co-host a community-wide Purim celebration on Purim, Thursday, March 24. Together they will transform the JCC into a sports stadium, complete with stadium-style food and sporting event-themed fun. "Purim in the Stadium" festivities will begin at 5:15 p.m. with a Chabad-led Megillah reading, followed at 6:30 p.m. by a stadium concession-themed dinner, and a not-to-be-missed surprise "halftime show."

Both adults and children are encouraged to come in costume, as is the tradition on Purim to express the holiday themes of hidden identity, and add to the festive nature of the holiday. Ethan Krasnow, director of community programs and wellness for the JCC, says, "With the theme being a sports stadium, it will really add to the fun if kids want to dress up as their favorite sports teams or athletes. There will be costume prizes again this year, and some of them might have something to do with the stadium theme." The evening's entertainment is being kept as a surprise, with the assurance that it will be more exciting than last year's live fire dance duo. According to Chabad's "Purim Stadium" event coordinator Shternie Zwiebel, "The excitement of the entertainment will have everyone begging for more!"

"Purim in the Stadium" will cost $36 per family or $12 per person with advance purchase, or $30 per family and $10 per person at the door. For more information or to register, contact Chabad at 995-3276 #5 or visit jewmich.com or jccannarbor.org. ■

JCLP Limmud Social Justice Track

Alli Rosen, special to the WJN

Graduating students of the University of Michigan Jewish Communal Leadership Program (JCLP) have been working to build a track of Social Justice learning sessions as a part of Limmud Michigan, taking place March 13 at University's Michigan Union.

As emerging social workers and Jewish leaders, JCLP students see social justice as a powerful means of engagement in the Jewish community and a core expression of their Jewish identities. The planned sessions are intended to create a space at Limmud Michigan that highlights what's happening right now with social justice and Jewish life in Southeast Michigan, bringing forward a diverse range of voices. "We are excited to be able to bring individuals together who have been doing incredible work in a breadth of areas and to give them the opportunity to share their experiences and knowledge with the Limmud community. By involving people from various walks of life in our social justice track, we are providing attendees with multiple narratives on each topic which will be sure to spark intriguing conversations", said Jaime Bean, current JCLP student.

There are four sessions in the Social Justice Track, including a panel of members of Zeitouna, a dialogue group of Arab and Jewish women who have been meeting every other week for over 12 years. This conversation, moderated by Adrienne Dessel of The Program on Intergroup Relations at U-M (IGR), will explore how they have formed and sustained relationships across difference.

A panel of Detroit mensches—Anna Kohn, Blair Nosan, Amit Weitzer, and Hayley Sakwa—will discuss Detroit's social justice landscape, both historically and today, and the role of Jews in those movements. A conversation with Rabbi-Organizer Alana Alpert and Alice Mishkin, moderated by AJ Aaron, will explore the questions, "What's the line between doing community service work that alleviates guilt versus engaging in social change work? What does it mean to practice allyship?"

Finally, a panel on the lived experience of Jewish queer and transgender identity will explore "What's next for LGBTQ Jews?" with Hugh Goodman, Gideon Levinson, Judy Lewis, and Aubree Sepler.

"We want people to feel empowered to enact Jewish social justice values in their daily life", said Jaime Bean. "Hopefully people will leave their sessions knowing more about an organization 'doing Jewish' through social justice activism, and know concrete ways in which they, too, may join in." ■

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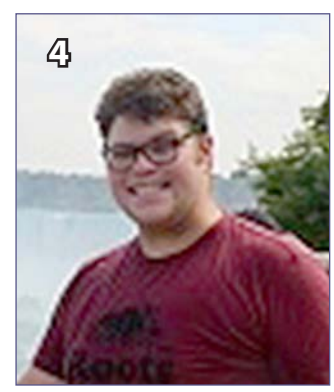

1. Adrienne Dessel
2. Aubree Sepler
3. Hayley Sakwa
4. Gideon Levinson
5. Hugh Goodman
6. Judy Lewis
7. Amit Weitzer

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Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

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U-M Knight-Wallace Fellows to speak at JCC

Clara Silver, special to the WJN

The Jewish Community Center of Ann Arbor will host a unique lecture series featuring three University of Michigan Knight-Wallace Journalism Fellows on Wednesday evenings throughout the month of March. The Knight-Wallace Fellows, among the world's finest professional journalists who have distinguished careers in reporting, writing, and producing news in all its various formats, will speak about their chosen topic for their year-long fellowship projects. JCC Board President Prue Rosenthal, and her husband Amnon, were instrumental in creating the lecture series, designed to expand the community's knowledge of and experience with the field of journalism and the people who lead it, through their family friendship with Charles Eisendrath, the director of the Knight-Wallace Fellowship Program.

Doug Tribou

Jenna Krajeski,

Will Potter

"The Knight-Wallace Fellows program has brought together exceptional journalists from the US and abroad to pursue academic studies and research on the U of M campus. Ami and I are very excited to have the opportunity to present such knowledgeable and interesting journalists to the community. We are hoping many, many people will take the opportunity to come!" said Prue. The lecture format will provide guests the opportunity to hear, also ask questions, and interact with these world-class journalists.

On Wednesday, March 9, Will Potter will speak about "How the War on Terror Impacts Whistleblowers and Journalists." Potter has spent his career telling the stories of people fighting for social change and attempts to silence their dissent post 9/11. His reporting and commentary have been featured in the *Washington Post, CNN, National Geographic, WIRED,* and *NPR*. He has lectured at nearly 300 universities and forums, including Harvard Law School and Yale University, and was selected as a TED Senior Fellow.

The second lecture, on March 16, will feature Jenna Krajeski, who will speak about "The Impact of 9/11 on African American Muslims." Krajeski is a freelance writer whose work has appeared in *The Nation, The New Yorker,* and *Harper's*, among other publications. From March 2010 through June 2011, she edited the Culture section of the English-language Egyptian newspaper *Al-Masry Al-Youm* (later the *Egypt Independent*) and contributed coverage of the 2011 Egyptian revolution to *The New Yorker, Slate.com,* and *Al-Masry Al-Youm*. Later that year, she moved to Istanbul where she began reporting on Turkey's embattled Kurdish minority with grants from the Pulitzer Center on Crisis Reporting, eventually expanding her work on Kurdish issues into Iraq and Syria. Prior to relocating to Cairo, she worked as an associate editor in *The New Yorker's* poetry department.

The final lecture, on March 23, will feature Doug Tribou, speaking about "Examining the Complex Intersection of Sports, Media, and Advertising." Tribou is a broadcast journalist who spent the past seven years as a reporter and producer for NPR's sports program "Only A Game" based at WBUR in Boston. He has covered the Super Bowl, Stanley Cup Final, Rose Bowl, and the 2014 Commonwealth Games in Scotland. Tribou first joined WBUR as a news anchor and his stories have appeared on "All Things Considered," "Here and Now," "Weekend Edition," and "Marketplace." Previously, he served as the program and news director for WGAN and WZAN in Portland, Maine. Tribou recently earned a master's degree in advertising from Boston University and received a Metropolitan College award for excellence in graduate studies. His reporting focuses on sports history, technology, and the marketing of athletes, teams, and leagues.

Lectures will begin at 7 p.m. and there is no fee to attend. For more information, contact Karen Freedland, director of Jewish Cultural Arts and Education, at 971-0990 or karenfreedland@jccannarbor.org. men who have been meeting every other week for over 12 years. This conversation, moderated by Adrienne Dessel of The Program on Intergroup Relations at U-M (IGR), will explore how they have formed and sustained relationships across difference.

A panel of Detroit mensches—Anna Kohn, Blair Nosan, Amit Weitzer, and Hayley Sakwa—will discuss Detroit's social justice landscape, both historically and today, and the role of Jews in those movements. A conversation with Rabbi-Organizer Alana Alpert and Alice Mishkin, moderated by AJ Aaron, will explore the questions, "What's the line between doing community service work that alleviates guilt versus engaging in social change work? What does it mean to practice allyship?"

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Membership now online at the JCC

Clara Silver, special to the WJN

A new online membership system is being rolled out, along with new membership cards, at the Jewish Community Center of Greater Ann Arbor, making for easier access for members and non-members alike to program registration, camp registration, dues payments, and donations, through individual online accounts. The new membership system has been in place since last May, and programs and events have gradually been added to the online and in-house registration modules. Almost all JCC programs are now available for online registration via the JCC's website, jccannarbor.org, or via an individual's online account which can be accessed through a portal on the website. Non-members can also create an account, and many community members already have them by virtue of being a past JCC participant.

According to Membership Manager Deborah Ryan, "People simply have to call the J and we can look them up to see if they are already in our system. We can assist them in setting up their online account the first time, then they can do everything through there, including renew or purchase a membership."

This spring marks the second year that Camp Raanana registration will be housed within the new system. The Early Childhood Center has also been using this separate module of the software, specifically designed for childcare centers and camps, since this past fall. Ethan Krasnow, director of Youth, Family, Camp, and Fitness, believes that, "This system is great not only for people to register for things like fitness classes or camp, but also creates lists of volunteers, generates class rosters, and connects the programs on our website directly to the registration area."

Esther Goldstein with her new membership card

"Get Carded at the J," was an event held in January at the JCC as a combination membership celebration and membership card roll out. Ryan noted that, "The pun was a fun way for members to enjoy a breakfast bar in the morning and a snack bar in the afternoon while they had their pictures taken for our system, and were issued their official new membership card." Unlike the old cardstock membership cards, the new cards include the JCC's new logo along with a unique bar-code which, when scanned, shows that member's information to the JCC welcome staff, and creates a history of a member's facility use. The photo associated with each member allows the welcome staff to verify the member's identity without the member having to present an additional form of photo identification.

Executive Director David Stone, says that, "We anticipate the new membership card system to not only increase member engagement and security, but streamline the identity verification process at the same time." Non-members will not be issued bar-code cards but can continue to participate in the programs and events offered by the JCC, including online registration, as long as they contact the JCC to set up access to an individual account. For more information, contact Deborah Ryan at 971-0990 or deborahryan@jccannarbor.org. ■

BIC volunteers event focuses on social and food justice in Detroit

Judy Musket, special to the WJN

Sunday January 24, for the 25th year in a row, Beth Israel Congregation honored its members who volunteer at the synagogue's overnight shelter. The volunteers were feted with a tasty, healthy breakfast (No bagels. Things do change.) They then had the opportunity to see a moving and heartening film about a nontraditional school that was once a strong bright spot in the midst of the disintegrating city. After the film, Eitan Sussman, a locally grown *mensch*, spearheaded a discussion about the school, food, and land issues in Detroit's impoverished urban landscape.

The bright spot featured in the film, *Grown in Detroit*, was the Catherine Ferguson Academy, a Detroit Public High School for teenage mothers-to-be and their young children, age 0–3. The film showed that given support, acceptance and education, young women, who might not otherwise have had a chance, can succeed. They can learn to envision and actualize a better life for themselves out of a situation that has not traditionally led to good outcomes. Both the young mothers' and their children's futures were shown to be positively and profoundly impacted by their participation in the school's programs.

Grown in Detroit refers both to people and food. An integral part of the high school curriculum featured in the film was the students' participation in a project that created a business from a garden. Under the mentorship of a dedicated, gifted science teacher, the teenagers participated in the very hard work of transforming a weedy vacant lot into a thriving garden. They learned the science of gardening, and the economics of the Value Adding process as they created a vision and carried out a plan for bringing their goods to market. As mothers they learned about healthy diet, for themselves and for their children. As mothers and potential entrepreneurs they learned the necessity and means of substituting healthy food for the junk food pedaled in the convenience stores that pass for grocery stores in their neighborhoods.

Eitan Sussman

The film was primarily about the success of this all-nourishing educational model. The issue of food sovereignty, having control over ones' food, was an integral theme that ran through the film as well.

Eitan Sussman, a self-proclaimed proud product of Beth Israel, Camp Tavor, Detroit and recent fatherhood, addressed issues and questions raised about the film from the 30 or so volunteers in the Beth Israel social hall. Sussman works for Keep Growing Detroit, a nonprofit organization dedicated to creating a "food sovereign" Detroit. He explained that food sovereignty is local control over the local food supply. A food sovereign city would be able to feed itself calorically and economically. He clarified by saying that there is food available in Detroit, but its not generally good healthy food. Detroit is not a food desert, as it has been called, but rather a food swamp. Many Detroiters tend to rely on easily available fast, highly processed food, more than "slow" homemade, local food. Research has shown that diets based on fast food negatively impact health and do not do much to help build an economically vibrant city. Instead of relying on food that is trucked in an average of 1500 miles to the city, giving companies outside of Detroit much of the profit, a food sovereign Detroit would be able to feed itself well. Sovereignty, in the model developed by Keep Growing Detroit, would help create healthier, friendlier environments and communities and neighborhoods in the city

Sussman explained that the Garden Resource Program, GRP, is part of Keep Growing Detroit. The program supports residents of Detroit, Highland Park and Hamtramck in creating and benefitting from urban gardens of their own making. The project offers support with supplies, advice, and resources to turn vacant lots, the myriad of which constitutes a plague on Detroit, into either family or community gardens. The overall goal is to promote urban agriculture as a meaningful and vigorous part of the solution in recreating and rebuilding Detroit.

The volunteers who attended the showing of Grown in Detroit had questions about the school, the garden projects, the future of Detroit and, since they are volunteers, how to help. Sussman explained to a saddened audience that the school—even though it was a huge success, creating possible futures for hundreds of young impoverished mothers and their children--is now defunct. It was one of the casualties of the now struggling-for-life Detroit Public School System.

As for the gardening of Detroit, Sussman acknowledged that, even with the growing commitment of Detroiters to grow local and eat local, the reality is a hard row to hoe: much land is laced with contaminated soil and water. Successful, profitable farming requires functioning infrastructure, such as good water and transportation, which are not necessarily available in Detroit. And, not everyone thinks that urban farming is the way to make Detroit great again. Though as Sussman listed the many ways that volunteers would be appreciated in the Garden Resource Program, there were many people in the room thinking about how they would be able to help out in the program. ■

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JFS honors Zingerman's community of businesses

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A Jewish educator of the ages

SooJi Min, special to the WJN

Teaching and studying Judaism go hand-in-hand. So it's no surprise that Terri Ginsburg—who radiates a love of Judaism and love of learning—is celebrating 20 years of service as Temple Beth Emeth's director of education.

"Jewish education is the perfect field for me," says Ginsburg. "I have always wanted to teach and have always been very interested in reading and literacy. I also love being Jewish. I love studying—text study—love celebrating

Terri Ginsburg and Nate Juliar, circa 2000

holidays and Shabbat—all the fun cultural stuff as well as the intellectual challenges inherent in Torah/text study."

Ginsburg's love of Judaism began in her childhood home in Elkins Park, a suburb of Philadelphia. "I grew up in a home that observed holidays and Friday night dinners but didn't observe Shabbat beyond that." She attended religious school at a conservative synagogue, Beth Shalom, two blocks from her house. Her early years were fairly traditional. Then she encountered teachers in her middle and high school program who were rabbinical students from the Reconstructionist Rabbinical College or Gratz Hebrew College. "These teachers were unbelievable and had a completely radical program," recalls Ginsburg. "They did rock operas—*Joseph and Technicolor Dreamcoat* and taught us to both think critically and enjoy Judaism. Many who worked in our school went on to be top Jewish educators."

Her love of learning and literacy also began at an early age. "It started when I was really young," says Ginsburg. "My favorite thing to do was read a book." She read all the classics—old copies of books that belonged to her mother when she was a child. Titles included *Tales of Hans Christian Andersen* and *A Secret Garden*. "My friend Vicky and I would go to the public library every Friday and take out the maximum number of books—five books—and then half way through the week we would trade them with each other."

Both of these passions have translated into a vibrant religious school that is teeming with talented teachers and a program that makes Jewish education accessible to everyone. Her methodology, techniques and approaches are all highly flexible and creative. Back when she was an assistant director of education at Beth Israel Congregation, Ginsburg brought on a few high school seniors as teachers. "It wasn't something I did regularly," recalls Aviva Panush, school director of Shaarey Zedek Religious School in East Lansing. "With guidance she thought they could be successful and [they] were."

Her belief in young teachers continues to this day with many of TBE's teachers currently enrolled at the University of Michigan. "I love working with college student teachers because they bring this incredible enthusiasm about Judaism and being Jewish," says Ginsburg. "They are up on the latest in technology and Israeli music. They are where the action is and they bring that to the students. Students love them."

Not surprisingly, she is adept at meeting

PHOTO BY GREGORY FOX

TBE Confirmation Class, 2014

the needs of her teachers. "Among her other strengths, Terri's ability to work intimately with each and every one of her teachers to achieve success in their classrooms is a dedication that placed her influence in every aspect of her school," says TBE's Rabbi Robert Levy.

Ginsburg also is adept at meeting the needs of parents and students. Her approach to providing Jewish education over the years has remained constant—meeting the needs of busy families who seek a meaningful way to bring Judaism into their lives. "Families are looking for a way to have a connection to a Jewish community but to have a connection that is not going to displace all their other connections—to the soccer community, drama community, etc.," says Ginsburg.

That's why from its inception, TBE's religious school has held two Saturday sessions, with students able to attend either session. "Terri is amazing with trying to make everyone feel like we're going to make this work for you," says Janice Lieberman, who served as a chair of TBE's Religious Education Committee for 10 years. "She understands that people are busy. She doesn't make you feel guilty or feel that have to do it. Instead she is flexible, 'We want you here so go to the later class if you have an early soccer game.'"

Ultimately, what Ginsburg has created over the past 20 years is a religious school for the ages. "People are still looking for ways to help them raise children who have good moral values and they are not necessarily going to get this from anywhere else." ■

Music with Friends: chamber music at JCC on March 14

Emily Fromm, special to the WJN

The Ann Arbor Symphony Orchestra's Chamber Concert Series at the Jewish Community Center of Greater Ann Arbor will continue on Monday, March 14, at 1:30 p.m. Open to listeners of all ages, this hour-long concert will feature Primor Sluchin, harp soloist at the A2SO mainstage concert *Harp Magic* on Saturday, March 12, and Arie Lipsky, A2SO conductor and music director (flute and cello).

General seating at the chamber concert series is a comfortable cabaret style. This unique concert setting includes dessert refreshments at each table with a coffee and tea area available beginning at 1 pm and during the recital. The concert commonly is a little over an hour. Free parking, with additional street parking, is available at Spruce Knob Apartments.

Primor Sluchin, trained in the French School of the harp by the greatest names of the instrument, perpetuates a tradition of excellence, virtuosity and poetry. Inspired, rigorous, and ever-exploring new musical fields, she offers the sound of a precise, assertive and sparkling harp.

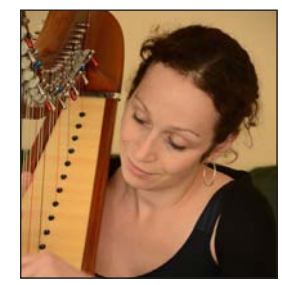
Her talent and her work have been recognized with numerous awards in France and abroad. She was the unanimous 1st prize winner during her studies at the Conservatoire National Supérieur de Musique et de Danse de Paris. She was awarded the 1st prize at the International UFAM Competition, the Arles's Chamber Music Competition and the special Spedidam prize at the International Martine Géliot Harp Competition. In 2002, she was awarded the prestigious Karajan Scholarship and joined the Berlin Philharmonic Orchestra under conductor Sir Simon Rattle.

Since 2003 when she joined the Opéra Royal de Wallonie as a solo harpist, Sluchin has promoted the harp in Belgium, Germany and the Netherlands. She has also performed with the Belgian National Orchestra, the Brussels Philharmonic, La Monnaie, the Luxembourg Philarmonic Orchestra, the Nuove Musiche Orchestra, the Orchestre National d'Ile de France and the Radio France Philarmonic Orchestra.

A passionate teacher, Sluchin taught in France, then at the Académie de Waremme, near Liège. Since 2010, she has been one of the driving forces of the Harpegio Association which supports and promotes the young Belgian harpists through master classes and the biennial international competition of the Musée des Instruments de Musique de Bruxelles.

This is Sluchin's second appearance with the Ann Arbor Symphony Orchestra.

This season, Maestro Arie Lipsky is celebrating his 16th anniversary with your Ann Arbor Symphony Orchestra. Lipsky continues to grow a tremendous and loyal audience in Southeastern Michigan with concerts where both discerning and casual listeners alike are calling what they hear "an Ann Arbor Symphony sound" of confidence and clarity. As one reviewer said, "under the baton of Music Director Lipsky, the orchestra played with finesse and polish that experience brings to bear."



Primor Sluchin

Lipsky is also the music director of the Ashland Symphony Orchestra (Ohio), principal guest conductor of the Haifa Symphony Orchestra, and director of chamber music at the Chautauqua Institute. Lipsky served as the principal cellist for the Buffalo Philharmonic Orchestra for over 20 seasons. Lipsky, his wife Rachel, and daughter Inbal now call Ann Arbor home, having moved from Buffalo, New York, last season.

Advanced purchase of tickets is encouraged. Single tickets are $10 in advance by calling 994-4801, purchasing online at a2so.com, or by emailing tickets@a2so.com. ■

Hadassah to host Game Night in April

Maxine Solvay, special to the WJN

Ann Arbor Hadassah will host its annual Game Night, Tuesday, April 5, at 7 p.m., at the Jewish Community Center of Greater Ann Arbor.

Enjoy a night out socializing with new and old friends. The event is open to the entire community. Play Mah Jongg, Bridge, Scrabble, Rummikub, or bring along your favorite game. New this year: two Mah Jongg areas–one reserved for playing with your own group and one for rotating play with new friends and Mah Jongg mavens. Select an area of play when registering prior to the event.

The evening will also include desserts, snacks, beverages, a raffle, and a silent auction. The $10 entry fee, payable at the door, includes two free raffle tickets. All net proceeds from this event benefit Hadassah's greatest needs.

Registration is encouraged. For more information and to register, contact Maxine Solvay (solvaym@att.net or 668-1901). To arrange a ride to the event, contact Martha Young at 769-7523.

Beth Israel Congregation March programming

Elliot Sorkin, special to the WJN

Spotlight on Dr. Laura Hirshbein

"A Social Justice Perspective on Smoking and Mental Illness," Sunday, March 6, 7:45 p.m.

Policy experts have estimated that about half of the cigarettes sold in the United States are being consumed by individuals with mental illness (depression, schizophrenia, bipolar disorder, substance abuse). It is indisputable that, from a health point of view, it would be better for everyone to quit smoking. But in Dr. Hirshbein's research on the historical relationship between smoking and mental illness, she found a lot more than just health concerns. Smoking privileges in psychiatric hospitals in past decades were used by staff to connect to patients and to control their behaviors. Current methods to reduce smoking may have unintended consequences on the mentally ill population. Dr. Hirshbein will talk about the social justice implications of the smoking issue among the mentally ill in the past and the present.

Dr. Laura Hirshbein

Dr. Hirshbein is a clinical associate professor of psychiatry at the University of Michigan. She completed her MD from the University of Michigan, where she also did her psychiatry residency training. She received her PhD in the history of medicine from Johns Hopkins University. She has completed two books, *American Melancholy: Constructions of Depression in the Twentieth Century* (Rutgers University Press, 2009) and *Smoking Privileges: Psychiatry, the Mentally Ill, and the Tobacco Industry in America* (Rutgers University Press, 2015). She teaches history of medicine to medical students and residents and cares for patients on the adult psychiatry inpatient unit at the University of Michigan Health System (where she is also the medical director).

Erev Purim

Wednesday, March 23

6 p.m. Purim Dinner with 4th Grade Purim Shpiel (play)

7 p.m. Maariv Service and Megillah Reading—Esther v Haman

The evening begins with a dairy dinner and 4th grade students performing a Purim *shpiel* (play), followed by a full megillah reading punctuated by acts performed by adults on a superhero theme.

Adults and children alike are encouraged to wear costumes. Copies of the *Book of Esther* with translations (including large print editions) as well as noisemakers can be provided to anyone in attendance. Use of mac and cheese boxes as noisemakers that are donated to a food bank is also encouraged. During the celebration, Beth Israel's Social Action Committee will also collect *matanot laevyonim*, monetary gifts for the poor that are traditionally given on Purim.

The funds collected will be donated to Jewish Family Services' Resettlement Program, which assists refugees and their families with critical social services needed to ease their transition into a new way of living.

The evening will conclude with hamentashen and other refreshments.

Purim morning Megillah reading

Thursday, March 24, 11 a.m.

This event will include a complete megillah reading, followed by a free Purim *seudah* (meal)—"Lunch and Laugh," with selections from Rabbi Dobrusin's extensive audio, visual and print collection of humor.

Red Cross blood drive at Beth Israel

Sunday, March 20, 9:30 a.m.–3:30 p.m.

Beth Israel's annual blood drive will be conducted in the Beth Israel Social Hall. Freshly baked cookies and hot chocolate will be served. Each donor answers a critical need that cannot be supplied in any other way.

To sign up online, donors are asked to visit www.givelife.org. Beth Israel's sponsor code is bic13. The donor will then have to fill out a registration page. If there are problems in signing up online, donors may call Amy Abrams-Blakemore at 649-1608 and leave their full name, phone number, and range of times to be scheduled. She will be glad to help. Walk-ins are also always welcome.

Shabbat Limmud

Saturday, March 5 and 26, 9 a.m.

Adults are invited for Torah study over coffee and cake. The discussions, led by Rabbi Dobrusin, are informal, lively and participatory. The study begins with traditional texts and participants add their own thoughts on the Torah, Haftarah portion of the week, or other traditional texts.

Lunch and Laugh

Wednesday, March 9 and 16, and Thursday, March 24, noon–1:15 p.m.

During the month of Adar, the happiest month on the Jewish calendar, the normal Lunch and Learns take a break and the sessions feature selections from Rabbi Dobrusin's extensive collection of humor in video, audio and print form. Included in the series will be recording from "I Love Lucy," the Marx Brothers, Allan Sherman, Bob and Ray, and many other treasures. Participants are invited to bring along their sense of humor and a dairy lunch. Beverage and a dessert are provided. The third session of Lunch and Laugh will take place on Purim itself during the Purim Seudah (lunch) on Thursday, March 24.

Lunch and Learn Series

Wednesdays, March 2, and 30, noon–1:15 p.m., Garfunkel Schteingart Activities Center (2010 Washtenaw Ave.)

Rabbi Robert Dobrusin and Rabbi Kim Blumenthal lead informal discussions on current topics. Participants are invited to bring a dairy lunch. Beverages and snacks will be provided.

Tot Shabbat

Saturdays, March 12 and March 26, 11:15 a.m.

Tot Shabbat is a Saturday morning program/service for parents and their children 2–5 years old that includes songs, stories, and prayers. This program is run by Peretz Hirshbein on the second Saturday of the month, and by Jake Kander on the fourth Saturday of the month. It includes songs, the mysterious "Shabbat Box," a Torah procession with stuffed Torah toys, and a kiddush for tots. There is no charge for this program.

Coming up the first weekend in April

Rosenberg Scholar-in Residence Noam Zion (from the Shalom Hartman Institute in Jerusalem) will lead several presentations on Friday evening, April 1, and on Saturday, April 2, (Centennial Shabbat). Though there is no charge for any of the presentations, there is a cost for the Friday night dinner that precedes the lecture on Friday night. A full description of the weekend will be included in the April *Washtenaw Jewish News* and at www.bethisrael-aa.org. ■

Beth Israel Mitzvah Day a big success

Cindy Saper, special to the WJN

Family Mitzvah Day is one of the highlights of Beth Israel Congregation's programming year. On January 17, over 40 families gathered at Beth Israel and throughout the community to engage in projects to help others. A closing ceremony connecting the day's work with Martin Luther King Day and emphasizing the Jewish context of the projects culminated the experience.

The morning's projects included: making and delivering 33 challahs and challah covers to older adults; making and delivering a treat basket to each Ann Arbor Fire Station; baking treats and making breakfast bags for families at Ronald McDonald House; visiting with a rescue dog and making cat toys and rabbit toys for animals at the Humane Society; working in the food pantry at Jewish Family Services and touring the facility; making and delivering lasagnes, tuna casseroles, cookies, markers, bookmarks and notecards for Alpha House; packing and delivering 130 tuna and egg salad sandwich lunches to the Delonis Center; partnering with the Kulanu organization to learn about Jewish communities around the world and creating Purim kits for the Jewish community in Nigeria; Skyping with a Jewish leader from Uganda and developing a Purim "How To" video to be sent to Jewish communities in Kenya, Uganda, and Zimbabwe; filling 50 *mishloach manot* bags that Jewish Troops will deliver to Jewish American soldiers around the world; sorting markers for Mott Children's Hospital; assembling new furniture for Beth Israel's babysitting room; delivering old electronics to Best Buy for recycling; and, baking cookies for the American Red Cross Blood Drive volunteers. ■

Families with their baskets for Ann Arbor fire fighters

Challahs for older adults

Making rabbit and cat toys for the Humane Society

March classes and events at Temple Beth Emeth

Nellie Stansbury, special to the WJN

Families with young children (FYC): Tot shabbat service

March 4, 11, 18, 25, 5:45 p.m., TBE Sanctuary
5:45 p.m., Tot (0–5 year olds) Shabbat Services with Cantor Hayut
6:15 p.m. Dinner for Tot Shabbat, 6:45 p.m. Shira Service

All of your favorite songs led by TBE's tot team, Cantor Hayut and Rabbi Levy.

Join for macaroni and cheese, fish sticks, applesauce, and a salad bar immediately following the short service. Dinner is just $5 per person and this year participants can buy a punch card ahead of time for a discounted price. Punch cards are available in the TBE office.

Sukkat Shalom | The Peaceful Shelter of Shabbat

Elementary Shabbat Services with Rabbi Levy
March 4, 11, 18, 25, 5:45 p.m., TBE Chapel

What to do after Tot Shabbat no longer meets your needs and, more importantly, the needs of your children? Not to worry, TBE is expanding service offerings for children in grades K-3. Join for Sukkat Shalom, the Peaceful Shelter of Shabbat.

Jewish mindfulness meditation sit

March 3, 10, 17, 24 and 31, 1:15-2 p.m., TBE Chapel

For practitioners of all levels. Intention and instruction followed by 30-minute silent meditation. Facilitated by SooJi Min, Judy Freedman, and Quyen Epstein-Ngo. Min is TBE's executive director. She recently completed a 16-month mindfulness teacher-training program sponsored by the Institute for Jewish Spirituality and the Awakened Heart Project. Freedman has been meditating for over 20 years. She attended a three-year training in Jewish Meditation sponsored by the Philips Foundation at Chochmat ha Lev. She has previously taught at TBE and is excited to return. Epstein-Ngo is a therapist who holds a joint doctoral degree in clinical psychology and women's studies. One of the areas she specializes in is working with adolescents, adults, and couples on issues of faith and spirituality. Contact Min with questions at 665-4744.

Nachamu training session

March 7, 7-9 p.m., TBE Chapel

One of the greatest mitzvot in Jewish practice is comforting the mourner. In these two-hour class sessions, learn with Cantor Hayut the various skills needed to lead a shiva minyan. This class will address the specific aspects of the service. Assignments will be made in advance of each session so that this working practice group can hone their skills in front of others before leading a formal service. All participants will receive take home materials for future reference. Contact cantorhayut@templebethemeth.org for more information.

Adult Yoga classes with Shlomit!

March 3, 10, 17, and 31, 12-1:15 p.m., TBE Social Hall

To learn more about the instructor, Shlomit Cohen, check out her website at mivyoga.com. If you would like to purchase a package, RSVP to aostfield@templebethemeth.org.

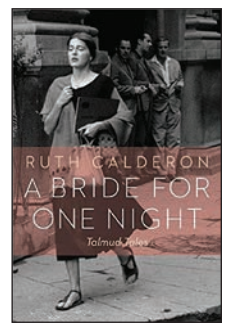
Weekly Lunch and Learn

March 11, 18 and 25, 12:30-1:30 p.m. TBE Adult Lounge
March 15, 12:30-1:30 p.m., Sisterhood to Come to Lunch, Ayse's Turkish Café (1703 Plymouth Rd)

Each week, Rabbi Levy brings his choice of text. They will come from both inside and outside the Jewish tradition and from the Torah exploring a social justice agenda in our communities. Feel free to come whenever possible and bring a lunch. Lunch will be available for purchase at the March 15 session at Ayse's.

The Spirituality Book Club

March 1, 7:30 p.m. | March 3, Noon
March's Book: *A Bride for One Night: Talmud Tales*, by Dr. Ruth Calderon.



Cantor Emerita Annie Rose returns to TBE to facilitate the spirituality book club, generously sponsored by the Year of Torah Fund. It will meet monthly from October-May. Each month will feature a different book with two session times. The book club will meet Thursdays at lunchtime (noon-1 p.m.) and Tuesday evenings at 7:30 p.m., in the adult lounge at TBE.

Shalom Gever/Peaceful Warrior Martial Arts

March 7, 14, 21, and 28, 4:15–7 p.m., Social Hall
March 1, 8, 15, 22 and 29, 4:15–7 p.m., Room 7&8
March 4, 11, 18, and 25, 3:30–5:45 p.m., Room 7&8

Try out this unique martial arts instruction including lessons in how to live a healthy lifestyle, be energetic, do well in school and learn anti-bullying self-defense. 12-week semesters for belt advancement. Drop-in when schedules permit. Enrollment is open for students and their parents. Shalom Gever is taught by Rabbi Peter Gluck, 5th Degree Black Belt and martial arts instructor for 18 years. Contact the Temple Beth Emeth office at 665-4744 or Rabbi Gluck, at info@shalomgever.org, for more registration information.

[E]met: An Honest Conversation about Death

March 17, 7:00-8:30 p.m., TBE

Emet means truth and met is death. Come join for an ongoing monthly discussion group about death. The purpose is to increase the awareness of death with a view to helping people make the most of their (finite) lives. [E]met is a group directed discussion of death with no specific agenda other than to share stories, ideas and experiences. While a decidedly Jewish context will be offered, the discussion is not limited by any one belief. [E]met is not a grief support group or a counseling session, but rather an opportunity to grapple with this important part of life within a community of others, and of course, to share a nosh. This will be co-facilitated by Brian Ashin, and Rabbi Levy.

Men's Torah study reinvented

March 14 and 28, 7-8:30 p.m.

A men's Torah discussion group will be led by a lay leader on the second Monday and by Rabbi Levy on the fourth Monday. Find your way as men by wrestling with text. For more information, contact Bill Parkus, at parkus@comcast.net.

Women's Torah study

March 28, 7-8:30 p.m.

Led by Cantor Regina Hayut, the group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary. For questions, contact Cantor Hayut at cantorhayut@templebethemeth.org.

Beyond Pentateuch: The Rest of the Hebrew Bible

March 1, 7:30-9 p.m.

Join for guided discussions of the Hebrew Bible we know less well. Together we will read from our ancient prophets, our historical narrative, from Joshua to the Babylonian exile, the poetry of Psalms, Job and more…. In each seminar we will discuss texts chosen by a specialist in history, textual analysis, ancient Near Eastern civilization, or maybe even archeology. Enjoy informal exchanges; learn from scholars and each other; chat over refreshments after class.

Registration is not required, but it will allow discussion leaders to email you the focus texts. To register, contact Leonore Gerstein at lbmgerst@gmail.com or 930-1673.

Monthly memoir writing workshops

March 2, 7-8:30 p.m., TBE

Clair Kinberg

Join Temple Beth Emeth's Librarian, Clare Kinberg, to learn how to write a memoir. Kinberg, an experienced library editor and professional Jewish librarian, has shepherded numerous Jewish writers from good idea to published work over the years. Participants will read and discuss contemporary memoirs written by Jews around the world, learn the nuts and bolts of memoir writing, and receive support for your writing process and endeavors. It is not too late to join the group if you are working on (or thinking about working on) your own memoir. These workshops are free, but register with Clare in advance by emailing her at ckinberg@gmail.com. ■

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Join us

The heroes of Purim

Rabbi Robert Dobrusin, special to the WJN

Following the reading of the Megillah on Purim night, many communities sing a traditional song of praise and celebration. This brief hymn, *Shoshannat Ya'akov,* was written many centuries ago and is an appropriate conclusion to the reading of the story of Esther.

Rabbi Robert Dobrusin

The title means the "lily" or "rose" of Jacob and refers to the Jews of Shushan celebrating the victory over Haman. The *shoshanna* is often used in the tradition to refer to the people of Israel but here it has an extra meaning because of the similarity of the word Shoshanna to Shushan. It is a great pun; the title refers to the Jews of Shushan and says that they celebrated when they saw Mordecai in royal garments.

The ending of the hymn is fascinating. We read: Arur Haman…Cursed be Haman who sought to destroy us and Baruch Mordechai, blessed be Mordechai. Then, Arura Zeresh… Cursed be Zeresh, Haman's wife, and B'rucha Esther, Blessed be Esther.

There is really nothing too surprising here. These are the heroes and villains of the story. But what is surprising is how Shoshannat Yaakov ends. It ends with a reference of the blessing of a minor character in the story by the name of Harbonnah: V'gam Harbonah Zachur Latov and also Harbonnah, may he be remembered for good.

Who is this character Harbonnah and why does he merit being mentioned along with the major characters?

According to the book of Esther, Harbonnah was one of King Ahauseraus' eunuchs. But, he had a distinction. Harbonnah was the one who suggested to the king to hang Haman on the gallows that he had prepared for Mordechai, thus putting an end to the threat.

So, he does play a part in the story but it still on the surface doesn't seem to merit him a specific mention in this song of praise.

Here is where you need to know a bit of *aggada*, traditional rabbinic story telling. The reference to Harbonnah relates to an *aggada* that claims that the Harbonnah who told the king to hang Haman was not actually Harbonnah at all.

The story goes like this. When Esther accused Haman of planning to destroy the Jews, the Megillah says that the king ran out in anger to his garden. According to the *aggada*, the angel Michael runs out ahead of the king and starts tearing up plants and throwing them at him that makes the king even more angry. Then when the king turns to go back to the palace, Michael precedes him and pushes Haman down onto the bed that Esther is lying on. This, of course, makes the king furious and in fact it is this action that seals Haman's fate.

But, it is here that a very famous character enters the fable. Elijah the prophet is on the scene and he takes on the appearance of Harbonnah and suggests to the king that he hang Haman on the gallows. That is why Harbonnah deserves praise in the hymn. It isn't really Harbonnah who we're praising; it is Elijah. And that is proven by the fact that Harbonnah's name is followed by the traditional words which always follow Elijah's name: "*zachur latov*" may he be remembered for good.

This fanciful story does present an important point from the rabbis' perspective. Elijah is always seen as the protector of our people and his presence makes the point that the Jews of Shushan were not left on their own without a protector. God's name isn't mentioned in the Megillah but by telling this story, the ancient rabbis were claiming that divine assistance, in the form of Elijah, was present in Shushan.

But, maybe we can twist the story around a bit. Maybe we can say that it wasn't Elijah who was appearing as Harbonnah; rather it was Harbonnah who was appearing as Elijah. Maybe we can read the story as a way of emphasizing that each of us, in our own way, can in fact be an Elijah, be one who makes a difference in the world.

Think about the Purim story. It was the bravery of Esther and Mordecai that saved our people. While we can certainly believe, as I do, that God inspires us and encourages us, the acts of human beings are essential to our survival and essential for the betterment of the world.

We can sit and wait for Elijah to come and stand up for our people or to improve the world in any number of ways. Or, we can take the initiative to act, each in our own way, to help our people and our world towards redemption.

We may not actually "be" Elijah. But, we can do Elijah-like things in the world.

The celebration of Purim takes many different forms. One is the tradition of dressing up in costumes that make us look like different people. This Purim, and in the days and years to follow, we should look for our opportunities to act in ways which resemble Elijah, taking small steps to a better world. ■

Lessons from Purim

Rabbi Aharon Goldstein, special to the WJN

This year Purim begins on the evening of Wednesday, March 23, and ends the evening of Thursday, March 24.

The time that the miracle of Purim took place was one of the best times that the Jewish people ever had during exile. They were able to rise to be influential members of the empire. Mordechai, the head of the Sanhedrin (Jewish Supreme Court), was a high ranking member of the government. Esther, the Queen of Persia, was his niece—and also Jewish. Never in Jewish history, during exile, did we have such high representation in government. So one might think, with Jewish influence in such high places the Jewish people would have felt very secure from discrimination in the Persian Empire at that time. However, the exact opposite was the case. Precisely at that time a terrible decree was imposed upon them—the most terrible decree ever put upon the Jewish people—to wipe out ALL the Jewish people in the world in *one day*. This magnitude of existential threat had never occurred before and (Thank God) has never subsequently occurred. During this time, God allowed all the Jews in the world to be under the sovereignty of a single government—the Persian Empire—and subject to the decrees of the King. The only other time in Jewish exile history when all the Jews were under a single ruler was in Egypt. The decree there was "only" to kill the male babies—not the entire nation. Our sages comment that our dispersion among many nations during exile is a kindness from God so that we will never again be in such a dangerous position. If one government is bad to the Jews there is always a different government that will allow the Jews to be spared.

Rabbi Aharon Goldstein

The Talmud gives us an answer to our original question regarding the paradoxical situation the Jewish people were in vis-à-vis their acceptance by and representation in the Persian world versus their severe existential danger. According to logic and reason, the Jews should have been at the apogee of their security as opposed to the nadir. The explanation for this resides outside the realm of logic. The Talmud explains that the Jewish people deserved this decree because they took pleasure in and enjoyed the Feast of Achashveirosh. At the beginning of the Megillah (the story of Purim), King Achashveirosh celebrated a special milestone in his leadership and invited everyone, including the Jewish people, to attend. Not only did the Jews attend, they felt honored and took pleasure in being included and felt pleased to be considered assimilated into Persian society. This was their sin. This is what allowed the evil decree to be imposed upon them. They didn't understand that the security and well being of the Jewish people does not depend on the forces and logic of the Natural world. Rather, the fate and well being of the Jewish people depends on our acknowledgement of and relationship to God by studying Torah and performing Mitzvot. According to the rules of Nature, the Jewish people had everything going for them in the Persian Empire. They had people in high places, acceptance in society, material success, etc. This should have been enough to protect the Jews. There was no logical reason for a decree to wipe them out. However, when they happily participated in the feast of the Persian king and cultivated improper, assimilative relationships with the Persians and forgot their unique status as Jews, their spiritual status sank to a level that allowed and even caused the decree to be issued.

In the same way that the decree was caused and issued for spiritual reasons—outside of the channels of logic and Nature—it was rescinded in the same manner. Queen Esther instructed her Uncle Mordechai to tell the Jewish people that the remedy for the issuance of the evil decree will be brought about by spiritual means—not by logical and reasonable channels. They would need to

fast and earnestly repent of their improper behaviors and attitudes. As it is written in the Megillah of Esther, " Gather all the Jewish people together and they should fast for me three days and three nights." This was not only a request for the Jewish people—she also fasted for the same time. Even though, within the realm of Nature, her fasting could have hurt her chances to win favor with the king (think of her approaching the king after a three day fast of no food or water). Nevertheless, Mordechai and Esther knew that the decree that came against them was not a result of the rules of Nature—as they were in the best political position ever - the salvation from the evil decree would have to likewise come from the spiritual realm. The Natural realm can be used as a channel of communication for spiritual effects from God to be effected in the Natural world. But what will bring the salvation from the evil decree? The correction of the cause of that decree will bring its salvation. So, in this case, Esther and Mordechai wanted the Jewish people to gather together to fast and do Teshuvah (repentance). When they did it, the decree was reversed—in that the punishment was transferred from the Jewish people to Haman and his sons.

From this we learn an everlasting life-lesson. There are those who think that diplomacy and political connections will guarantee our existence as a people. But they must realize that the channels of Nature are only an external means that are utilized to facilitate the flow of blessings from God in the spiritual world to us in the physical world. However, the most important part of this redemption and salvation process is the Jewish people doing their part to follow God's blueprint for life—the Torah and its precepts. If a decree is seen coming, the Jewish people have to examine their situation and make the necessary corrections to remedy the problem. That will bring down the necessary salvation via the channels of the natural world in which we live. ■

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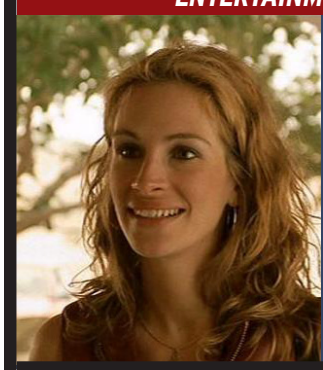

TUE., MAR. 22 • 7:00 PM
ERIN BROCKOVICH
SPECIAL POST-FILM DISCUSSION led by Dr. DAVID ROSNER, professor at the Columbia University Mailman School of Public Health, about issues of industrial pollution and toxicity.
Presented in partnership with U-M CENTER FOR THE HISTORY OF MEDICINE and the U-M MEDICAL HUMANITIES PATH OF EXCELLENCE. SERIES SUPPORT: ARBOR RESEARCH COLLABORATIVE FOR HEALTH.
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JudaEco Museum at HDS

Hadar Dohn, special to WJN

What do Daniel in the lion's den, rainbows, and recyclable materials have in common? At Hebrew Day School of Ann Arbor they were all part of a JudaEco museum exhibit. Students combined reused materials and Jewish themes from nature to create *midrashim* or Torah interpretations, through sculpture.

Hannah shows her rainbow project

The third and fourth graders brainstormed ideas of natural items mentioned in the Bible, such as the Tree of Knowledge, the rainbow, the burning bush, and the great fish that swallowed Jonah. Working with partners, they found and read the biblical verses of their choosing, and discussed the best way to depict the concepts. As HDS works towards a Green School Certification, using found objects was a natural choice for this assignment. The students collected recyclable and other reusable materials to construct their projects using these objects.

Students displayed their artwork with information sheets that included the original biblical text, the verses explained in their own words, and a description of the materials that were used. The museum was displayed at the school's annual Academic Fair.

The JudaEco museum integrated Judaic studies and Hebrew with art and teamwork. It provided an opportunity for students to work in collaboration in a creative and open environment. At HDS projects such as this, where students' interests guide the learning, are integrated into the day-to-day learning.

For more information about HDS, or to schedule a personal tour, contact Ali Reingold, director of admissions and marketing, at admissions@hdsaa.org or call 971-4633. ■

Ilan and Levi share their Daniel in the lion's den project

Two funding sources available for teens travelling to Israel

Max Glick, special to the WJN

The Jewish Federation of Greater Ann Arbor has announced the availability of two sources of funding for teens travelling to Israel: The Susan L. Lichter Memorial Endowed Israel Scholarship and Jewish Federation's subsidies for teen travel to Israel.

Susan L. Lichter Memorial Endowed Israel Scholarship

The Susan L. Lichter Memorial Endowed Israel Scholarship Fund provides two $2,500 scholarships annually for Ann Arbor area high school students to participate in peer group Israel experiences such as semester, summer or gap year programs. Paul and Carolyn Lichter established the fund in memory of their daughter who had a deep connection to Israel. The scholarship application includes the submission of an essay, and a scholarship committee will determine the scholarship award winners. Applications for the Susan L. Lichter Memorial Endowed Israel Scholarship must be received in the Federation office by April 15.

Federation subsidies for teen travel to Israel

The Jewish Federation believes in the value of Israel experiences for teenagers in developing Jewish identity and offers subsidies for teens participating in approved, organized peer trips to Israel. Subsidies are provided for summer, semester and year programs including gap year programs (between high school and college). The amount of the subsidy varies, based on the number of applicants. The maximum any one individual will receive is $1,000. Individuals may receive this subsidy only one time. Applications for Israel subsidies must be received by April 15. Applications received after the deadline will be reviewed on a case-by-case basis if funds are still available.

Eligible programs

Eligible programs for both the Susan L. Lichter Memorial Endowed Israel Scholarship and the Israel subsidies must be at least four weeks in length and be organized by an approved provider such as those under the auspices of Jewish youth movements, denominational movements of Judaism, MASA gap year programs, Israeli university teen summer programs, or high school study programs. Scholarships and subsidies are not awarded for family or individual travel and will be paid directly to the programs in which the selected students participate.

Local high school students interested in applying for the scholarship and/or the subsidy should visit www.jewishannarbor.org/israel/israel-trip-scholarships or contact Max Glick at Max@JewishAnnArbor.org or 677-0100. ■

The Brewish State: Israel taps into growing craft beer bazaar

By Maayan Jaffe-Hoffman/JNS.org

It's widely known that Israel has penetrated the wine market, with some of its sophisticated Israeli blends surpassing historically excellent wines from areas such as the Napa Valley or Bordeaux. But what about beer?

For decades, Israel has offered solely the Maccabi and Nesher brands. Not anymore.

"There is a huge push of people making beer at home. The country is approaching over 30 craft breweries in the last year or two, making nearly 200 beers," says Avi Moskowitz, owner and founder of Beer Bazaar, Israel's latest brewery and bar, which is located in Jerusalem's Shuk Mahane Yehuda.

CREDIT: MAAYAN JAFFE

Beer Bazaar in Jerusalem's Shuk Mahane Yehuda

An immigrant entrepreneur and start-up aficionado, Moskowitz says making craft beer is like working in a laboratory—something Israelis are accustomed to. But brewing beer is also quick; one can brew a keg in a couple of days. That's ideal for the stereotypically impatient Israeli.

"You can tinker with it and come up with so many flavors. There is no limit to what you can do with beer," Moskowitz tells JNS.org.

Indeed, Israeli beer makers are tapping into this market.

The first microbrewery in the area was actually opened by a Palestinian in 1995 in the village of Tayibe. But a low marketing budget and restrictions on alcohol in Islamic culture prevented the beer of the Taybeh Brewing Company (taybeh meaning "delicious") from successfully penetrating the marketplace until around 2000.

In 2006, New York native David Cohen opened Israel's first microbrewery, Dancing Camel. Cohen says he started brewing beer in the 1980s in his home. He kept up the passion through his aliyah in 2003, and today owns one of the most successful breweries in Tel Aviv.

"From the beginning, the focus was to whenever possible use local ingredients, spices and fruits that would give the beers an Israeli accent, that they could be identified as Israeli beer," Cohen tells JNS.org.

Dancing Camel brews about 20 beers a year, the Talmud-inspired Old Papa beer, brewed with silan (honey made from dates), which sweetens the bitter IPA. The Carobbean Stout is brewed with carob. Around the time of Sukkot the Trog Wit beer is developed from etrogim (the traditional citron fruits).

"I did not set up a brewery in Israel to brew another English ale or American IPA or German lager. The mission of the brewery was to make a connection between Israel and the beer. I came here like a kid in a candy shop with all the fruits and herbs and spices to play with," says Cohen. "No one has experimented with them for at least 1,700 years. It is very much a passion to go after these flavors and make them beers."

Cohen says that less than 15 years ago, there was no knowledge about boutique beer in Israel. Over the last decade, as more microbreweries have opened up—and have been successful despite a crippling NIS 4.19 (more than $1) per liter tax on beer—it has become easier for Dancing Camel to explain itself. And he says the competition is healthy, save for all the beer bellies.

Earlier this year, Israeli beer made international headlines when Jerusalem's Herzl Beer was selected to collaborate with a German brewery to create an international beer blend that will celebrate Jewish contributions to beer, especially in Germany, as part of a 2016 exhibition commemorating the 500th anniversary of the Reinheitsgebot, Germany's and perhaps the world's first beer purity law.

Herzl is the only beer that is actually crafted in the holy city.

What else is making bubbles in the Israeli craft beer scene? Jem's Beer Factory, also started by an American immigrant, Jeremy Welfeld, has become a Petah Tikvah favorite. At 8.8 percent alcohol by volume, it's a red Belgian-style triple ale that's rich, sweet, and fruity, with a mild bitterness.

The Negev Brewery, tucked away in the development town of Kiryat Gat, is now the official beer maker for the posh and breathtakingly beautiful Beresheet Hotel in Mitzpe Ramon. It makes a beer named for the colorful sand getaway. The brewery has become best known for its light and fruity passionfruit ale, with its rich tropical aroma and taste.

All of these beers and more can be tasted at Moskowitz's Beer Bazaar, which was opened only a few months ago. On a recent Thursday night when this reporter stopped by, there is nowhere to sit or even stand. Nestled in the covered section of the shuk and sandwiched between a dried fruit stand and vegetable market just off Jaffa Street, Beer Bazaar is about as trendy as you get—for the young and young-at-heart alike.

Moskowitz says the shuk beer scene started a few years ago when Jerusalem Mayor Nir Barkat began bringing local talent,

comtinued on page 18

A date with Israel's start-up *shadchan*

By Maayan Jaffe-Hoffman/JNS.org

In 2003, Jeremy Lustman began working at the Washington, DC metro area's DLA Piper law firm. Young and motivated, he could have never predicted the market crash that arrived in 2007. By 2009, Lustman had seen many of his colleagues laid off. While he was still gainfully employed, he too had a lot more time on his hands.

Rather than sit around and wait for his name to come across the chopping block, Lustman decided to pitch his way to success.

"I researched the prospect of trying to create an Israeli practice," says Lustman, describing his game plan at the time. "Israel seemed to be a market that was growing dramatically, it was about the time it was admitted into the OECD (Organisation for Economic Co-operation and Development), and a lot of Anglos were doing business there. As a law firm, we were growing internationally."

CREDIT: PROVIDED PHOTO

Start-up *shadchan* Jeremy Lustman gives a presentation

A tough U.S. market, a stronger Israel, and no existing organized or proactive law practice revolving around investment in the Jewish state—all elements were aligned. Lustman moved his family to Israel.

Since then, Lustman has been doing what Maryland/Israel Development Center (MIDC) Executive Director Barry Bogage calls "making matches"—or in Hebrew, being a *shadchan* (matchmaker).

Bogage explains that indeed, the deal flow of a merger, acquisition, or investment starts with matchmaking, a time-honored Jewish tradition. Just like soulmates, two companies find one another—whether it's through professional networking by the company executives, brokering through investment bankers, or matchmaking by organizations such as the MIDC (which promotes bilateral trade and investment between Israel and Maryland to help create jobs in both economies). Or, the match just happens serendipitously.

"Then, just like dating, even if on paper it looks like a perfect match, the two [companies] need to click. That's the big intangible," says Bogage. If the chemistry is good, other people need to be brought in to structure the deal and make it happen, including financial consultants, a legal team, accountants, and sometimes regulatory consultants (like in the case of medical devices or pharmaceutical drugs). Then, akin to a Jewish groom breaking the glass, the deal is inked. Mazel tov!

So how does Jeremy Lustman make these matches? Over a series of three start-and-stop phone calls, usually interrupted by call waiting or paused so he could step out of a meeting, Lustman gave this reporter the lay of the land.

He says he started out in Israel with a list of 25 or 30 "random people"—and a lot of motivation. He knocked on doors; attended professional networking conferences; and tried to meet with local lawyers, investors, and venture capitalists.

"I caught a couple of breaks that first year," Lustman tells JNS.org.

Since then, business has snowballed. In just the first half of 2015, DLA Piper's Israel Country Group, led by Lustman, helped facilitate seven M&A (merger and acquisition) transactions that collectively exceeded $1.5 billion, brokered several real estate acquisitions (public and nonpublic deals), and helped enable three fund investments for Israeli institutions that total approximately $255 million. Among those were Comverse's acquisition of Acision; Amdoc's acquisition of Comverse's business support systems unit; Nova Measuring's acquisition of ReVera Incorporated; Japan's Kurita Water Industries' acquisition of ICL's APW; and China's Fosun International's acquisition of Israel's Phoenix Holdings Ltd.

What's Lustman's secret sauce? Proactivity, he says.

"Many lawyers might wait for the client to call with a project.…I look at the practice more proactively. My client might not need something in Japan right now, but I say, 'Let me introduce you to see if we can make a shidduch," Lustman explains, noting how he has successfully leveraged old and new global relationships to show clients how invested he is in their success.

"The value I bring is not simply in the closed box realm of being a lawyer, but leveraging relationships by making introductions and finding different ways of adding value," he says.

Mark Lesnick of the Israel-based Fortissimo Capital Fund says he cautioned Lustman against trying to penetrate the Israeli marketplace, arguing that it was already saturated with longtime experts in the field. But he recalls that Lustman insisted he could focus on other areas and do it better. Soon after, Lesnick leveraged Lustman and DLA Piper to help Fortissimo invest in an Israeli company with a large American subsidiary that had contracts with the U.S. Department of Defense.

"They were able to get the deal done efficiently," says Lesnick. "Jeremy remains involved throughout the process. He first locates the expert in the field in the relevant local office.…He makes sure the local lawyer is serving us in the best and most efficient manner. Having someone in Israel as a point person…is very helpful in ensuring a smooth process."

Lesnick continues, "Now that we are spoiled, I cannot imagine what it would be like without his (Lustman's) presence."

The other part of Lustman's success has little to do with Lustman, and more to do with Israel's growing high-tech marketplace.

"2015 was the strongest year yet for Israeli high-tech fundraising and mergers

comtinued on page 18

The 15TH ANNUAL Ann Arbor Jewish Film Festival

presented by the Jewish Community Center of Greater Ann Arbor

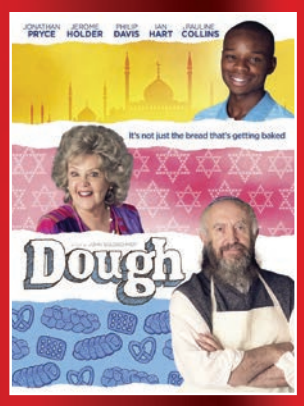
PURCHASING FILM TICKETS: Tickets are $10 each and are not film specific. Student tickets are $5 each with a valid student I.D. A "six pack" of tickets at the discounted rate of $50 is available by advance purchase only. Seating is on a first-come first-served basis and there is no reserved seating. All screenings and events will take place at the Michigan Theater, 603 East Liberty, unless otherwise noted (see Sunday, April 10).

SUNDAY, APRIL 10*

4:00PM • Dough*

(2015, Drama/Comedy, Hebrew with English Subtitles, 94 minutes)

An old Jewish baker is struggling to keep his business afloat until his young Muslim apprentice accidentally drops cannabis in the dough and sends sales sky high.



5:45PM – SPONSOR DINNER*
Food provided by Amanda's Catering
(SPONSORS ONLY) **OPENING NIGHT**

7:00PM • Dough (2nd Screening)*

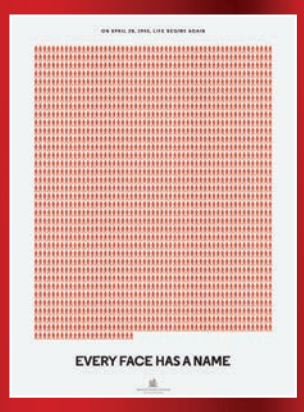
***ALL APRIL 10 events will be held at Rackham Amphitheater (4th floor), 915 E Washington St, Ann Arbor**

MONDAY, APRIL 11

2:00PM • Every Face Has a Name

(2015, Documentary, English, Various with Subtitles, 73 minutes)

Discovering themselves anew in archival footage, Holocaust survivors share profound recollections of being ferried to freedom in this thought-provoking commentary on the global refugee crisis.



5:00 PM • Probation Time

(2015, Documentary, Hebrew with Subtitles, 90 minutes)

The director documents her own family's challenges including her break-up with her girlfriend, raising their child, and her Jerusalem religious family's struggles with their adopted and youngest child from Ethiopia on a path of alcoholism, theft, and prison.

8:00 PM • The Last Mentsch

(2014, Drama, German with Subtitles, 89 minutes)

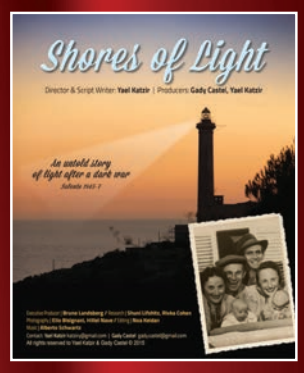
Marcus has so effectively hidden his Jewish roots that he must return to the Hungarian village in which he grew up to find proof he is Jewish in order to fulfill his wish to be buried in a Jewish cemetery.

TUESDAY, APRIL 12

2:00PM • Shores of Light: Salento 1945-1947

(2015, Documentary, Hebrew with Subtitles, 56 minutes)

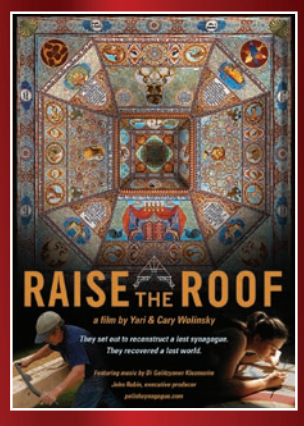
Follow three Israeli women, born in the poor, but embracing southern Italy community of Santa-Maria-Di-Leuca to Holocaust survivors who landed there on their way to Israel after the war.



5:00PM • Raise the Roof

(2015, Documentary, English, 85 minutes)

Follow the decade long journey of artists Rick and Laura Brown as they reconstruct a replica of the stunning, mural-covered Gwozdiec Synagogue, with 300 artisans and students using only period hand tools and techniques against the backdrop of the 1000 year history of Jews in Poland.



8:00PM • Wounded Land

(2015, Drama, Hebrew with English Subtitles, 80 minutes)

A brutal terror attack leads to an intense chain of events for the police officers responsible for securing the attacker at the hospital, the medical staff, the victims, and their families.

For sponsorship opportunities and to purchase tickets please contact the Jewish

Sunday, April 10 – Thursday, April 14, 2016

at the Michigan Theater, 603 East Liberty, Ann Arbor

ANN ARBOR JEWISH Film Festival A²FF

WEDNESDAY, APRIL 13

2:00PM • Lecture-Performance: The Influences of Gaga

Presented by Bosmat Nossan, visiting Frankel Center Artist, joined by Jessica Fogel, Chair of the University of Michigan Department of Dance with University of Michigan Dance Department dancers.

Followed by the Film

Let's Dance!

(2012, Documentary, Hebrew with Subtitles, 52 minutes)

From hora circles of the kibbutz to the influences of Martha Graham to the avant-garde, this extraordinary documentary tells the story of Israel's innovative dance history, and how it has become a vital form of expression in Israel today.

Sponsored by the University of Michigan Frankel Center for Judaic Studies, the Israel Institute Schusterman Visiting Artist Program, University of Michigan Center for World Performance Studies, and University of Michigan Department of Dance

5:00PM • Mr. Kaplan

(2014, Comedy, Spanish with Subtitles, 98 minutes)

At 76, Jacob Kaplan begins to question his self-worth until he learns of a German who runs a beach café. Convinced he is an escaped Nazi, Kaplan teams up with a slacker ex-cop to kidnap him and send him to Israel for trial.

8:00PM • Beneath the Helmet

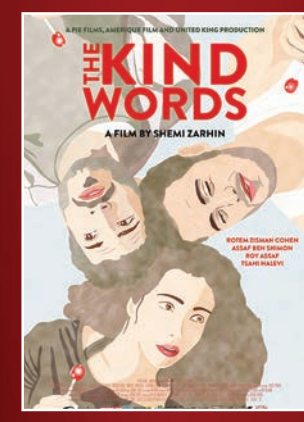
(2014, Documentary, Hebrew with Subtitles, 80 minutes)

Young Israeli men and women are coming of age defending not only their homes, but also the values of peace, equality, opportunity, democracy, religious tolerance and women's rights.

THURSDAY, APRIL 14

2:00PM • The Kind Words

(2015, Drama, French and Hebrew with Subtitles, 118 minutes)



In the wake of their mother's death, three Israeli siblings journey across France to discover their mother's biggest secret.

5:00PM • Atomic Falafel

(2015, Drama/Comedy, English, Farsi, Hebrew with Subtitles, 93 minutes)

Two spunky teens from Israel and Iran spill their countries most valuable secrets on Facebook while trying to prevent a nuclear crisis.

CLOSING NIGHT

8:00PM • Baba Joon

(2015, Drama, Hebrew with Subtitles, 91 minutes)

Yitzhak runs the farm his father built after emigrating from Iran to Israel. His mission is to inspire Moti to carry on the family business, but he soon learns that Moti is just as stubborn as he is, leading to inevitable conflict.

Please consider becoming a sponsor and supporting the Ann Arbor Jewish Film Festival so that we can continue sharing the global Jewish experience with the entire Ann Arbor community year after year.

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For more information, contact Karen Freedland, Director of Jewish Cultural Arts and Education, at (734) 971-0990 or karenfreedland@jccannarbor.org.

Community Center of Greater Ann Arbor: film.jccannarbor.org or (734) 971-0990.

Israeli, Arab, Christian, and gay: Jonathan Elkhoury's story hits U.S. campuses

By Shalle' McDonald/JNS.org

Jonathan Nizar Elkhoury wants minority populations in Israel to speak up about what life is really like in the Jewish state. He wants the world to know that Israel is a safe haven for persecuted Middle East minorities. For Elkhoury, this isn't just loose talk. He is gay, Christian, and a Lebanese refugee.

Elkhoury was nine years old when his family fled war-torn Lebanon for Israel. His father was a soldier in the South Lebanon Army (SLA), which was established in 1982 and was supported by Israel in its fight against the Palestine Liberation Organization and Hezbollah. In 2000, Israel withdrew its troops from Lebanon and the SLA collapsed, leaving the militia with the unsavory options of finding asylum, surrendering, or being captured by the Hezbollah terror group and subsequently put on trial for treason.

After Elkhoury's father sought asylum in Israel in 2000, the rest of the family followed him in 2001 as persecution of Christians and SLA members became more widespread in Lebanon.

"The situation in Lebanon was really difficult…Hezbollah started entering homes of Christians and of those who were [from the] South Lebanon Army. [They were] just taking stuff, beating the women, the kids...it was really scary for us," Elkhoury said in an interview in the midst of his U.S. speaking tour, which covered nine college campuses from Feb. 1-11.

The speaking tour, dubbed "The Story of An Arab Refugee in Israel," was sponsored by the Committee for Accuracy in Middle East Reporting in America (CAMERA) in order to educate college students about Israel's diverse society and civil rights record.

"At a time when Israel is falsely denounced on college campuses as an apartheid state, Elkhoury's life and message are a powerful antidote to the distorted picture students are given," said Gilad Skolnick, director of campus programming for CAMERA.

"What I'm hoping is that [the students] will see from a personal perspective, from a minority who is living in Israel…more of how life is really like in Israel," Elkhoury said.

Israel's government and society both helped Elkhoury's refugee family fully integrate and become citizens, he said. Yet he recalled that they did face some discrimination from the Israeli Arab and Christian populations—the very communities the family thought they would belong to.

CREDIT: COURTESY CAMERA.

Jonathan Elkhoury, a Lebanese refugee living in Israel, speaks at State University of New York, Binghamton, on February 8, 2016

"I entered the Jewish schools because the Arab schools wouldn't accept us because they considered us as traitors. They thought that we fought against our [Lebanese] brothers and we collaborated with Israel [during the South Lebanon conflict]…although we only protected our homes, protected our families, and the South Lebanon Army was fighting only against terror organizations and not the government itself," Elkhoury told JNS.org.

But the Israeli Christian community's acceptance of his family did increase over time, according to Elkhoury, particularly as the persecution of Christians drastically rose across the board in the Middle East. Currently, that persecution has reached a fever pitch in Iraq and Syria amid the conquests of the Islamic State terror group.

"Today, the situation is different because [of] what's happening now in the Middle East. [Arab Christians] are starting to understand [my family] more because of the situation of the Christians all over the Middle East," Elkhoury said.

For Lebanese Christian families like Elkhoury's, in the face of losing their freedom and ultimately being controlled by a terrorist organization (Hezbollah), leaving for Israel was the only choice.

"The Lebanese government didn't help us [and] didn't protect us—we had to do something to fight for our lives and for our rights in our land," said Elkhoury.

As an Arab refugee, Israeli Christian, and a member of the LGBT community, Elkhoury continues to fight for his rights. During his two years of Israeli national service, he became very vocal in trying to encourage Arab Israelis to serve even though Israel's government doesn't require them to do so. He said, "At the end, [national service] will only help them and the community they live in."

Elkhoury is now a spokesman for the Christian Empowerment Council, headed by Father Gabriel Naddaf, an Israeli Greek Orthodox priest who is well-known for successfully recruiting Arab Christians to join the Israel Defense Forces and other forms of national service. Elkhoury said there are currently 650 Christians taking part in Israeli national service programs.

Speaking publicly in support of Arab Israelis becoming more integrated into Israeli society is something Elkhoury is unafraid of, despite the danger that often accompanies such advocacy.

"Although we have a lot of threats on our lives [from other Arabs who oppose national service], we really miss a lot of people that need to stop being afraid and talk more about the life in Israel as it is, and not try to put their heads in the sand and just cover their eyes," Elkhoury said.

Many Arab Christians in Israel are afraid to speak out in favor of the Israeli government "because they live in a lot of areas where if they do speak… they will be persecuted, they will be hunted or they will be expelled from their community," Elkhoury explained. He wants those Arab Christians to understand that they are part of Israeli society.

"As citizens we need to do our best in order to make our country better for us and for others, so we need to take part in it and not be separated. If we have some problems that we need to solve with the government, we're going to do it as civilians, as activists that consider ourselves as Israelis and not some outsiders…we need to collaborate together," said Elkhoury.

As a gay man, Elkhoury said he doesn't "know what the situation would have been" if he remained in Lebanon. According a 2013 survey by the Pew Research Center, 80 percent of Lebanese citizens believe the country shouldn't accept homosexuality. While Israeli public opinion is divided on the subject of gay rights, Israel has laws protecting against anti-gay discrimination in schools, the military, and the workplace, and Tel Aviv is known as one of the world's most gay-friendly cities.

Ultimately, Elkhoury considers it a privilege to live in Israel. He was initially unsure how his mixture of identities would work out in the Jewish state, but now he sees that he can be himself: Israeli, Arab, Christian, gay, and proud of his family's heritage in the South Lebanon Army. ■

Susan Ayer
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Swerving from the Sacred: Disenchanted Jews in the Vernon Manuscript

Mar. 10, 12:15 pm
Miriamne Krummel, University of Dayton
2022 Thayer, 202 S. Thayer St.

Once More, with Feeling: Sacrificial Worship between Ancient Rabbinic Literature and Contemporary Israeli Nationalist-Religious Discourse

Mar. 17, 4 pm
Mira Balberg, Northwestern University
Classics Library, 2175 Angell Hall, 505 S. State St.

26th Belin Lecture: Pigskin Isn't Kosher: American Jewry as a Political Football

Mar. 22, 7 pm lecture; 6:30 pm reception
Samuel G. Freedman, Columbia University
Palmer Commons, Forum Hall, 100 Washtenaw Ave.

Social Power and Religious Communication in the Roman Empire: Orthopraxy and Orthodoxy

Mar. 25, 3 pm
James Rives, University of North Carolina at Chapel Hill
Classics Library, 2175 Angell Hall, 505 S. State St.

The Bodleian Libraries, University of Oxford, MS. Kenn. 1, fol. 90b.

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Mar. 28, 8:30 am–5:30 pm
Rackham Assembly Hall, 915 E. Washington St.

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Mar. 31, 12:15 pm
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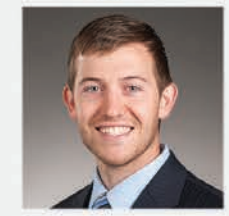

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FDIC

Home of Freud and… pita? Israelis make culinary mark in Vienna

By Orit Arfa/JNS.org

Several Viennese Jews have made a lasting impact on the world. Sigmund Freud's investigations changed the face of modern psychology. Composer Arnold Schoenberg's innovations in atonal music changed the face of music. These days, even more Jews—in particular, Israeli Jews—are changing the face of Vienna's culinary scene with innovations in…the art of the pita.

Freudians may find a psychoanalytic motive for the local appeal of the Israeli eateries popping up in the Austrian capital. Walk into Miznon in the First District, about 20 minutes from Freud's former home (today the Sigmund Freud Museum), and the boisterous place seems to answer to an unconscious desire of stiff Austrians for looseness, informality, and sensuality—qualities that have been the mark of the cuisine of Israeli celebrity chef Eyal Shani, Miznon's creator. Miznon is a far cry from traditional cafés serving wiener schnitzel and apple strudel on old porcelain plates by waiters in suits.

"Gidi!" and "Georg!" and "Michael!" are some of the names that fly over the counter from the friendly pita masters. No porcelain here. Food and menus are served on brown paper bags; menus on brown plastic wraps. It's this culinary cacophony—this atonality of gourmet kebabs, steaks, and chicken stuffed in a pita—that have made the Viennese branch of the Israeli joint a darling of the Austrian media since it opened in October 2015.

"Miznon, the concept, is exactly what we need here," said Georg Demmer, founder of Co-Space, a local co-working space and café, and a Miznon regular who first tasted its food during his travels to Tel Aviv. "Street food in general is developing very fast in Vienna, so places where you do not necessarily have to sit down but can have a fast health snack really fits this development."

He calls Miznon's chicken spachtel "genius." Spachtel stands for spatula—since the ground chicken is hammered flat, with spices, onions, and eggs, into a kind of a pancake.

A new kid on the block, literally a few blocks down from Miznon and up the street from a shwarma place called Sababa (but don't be fooled by what is commonly perceived as Hebrew slang—Sababa is Arab-owned), is The Hungry Guy. The eatery officially opened on Jan. 28, hoping to build the niche of transformative uses of pita.

CREDIT: THE HUNGRY GUY VIA FACEBOOK.

The crowd at The Hungry Guy in Vienna

"Our idea is to cook quality food and to sell it in a pita, so it's a mix between east and West," said co-owner and founder Eyal Guy, for whom the eatery is named. Born in Tel Aviv and married to an Austrian, Guy is not only a chef but also a psychotherapist, for he sees both food and therapy as "human relation" fields.

The eatery merges Israeli informality and European refinement through freshly baked, seep-free pitas (so the local businessmen don't ruffle their cufflinks) stuffed with creative twists on latkes, fish and chips, and chili con carne, among other dishes. The contents of each pita are as colorful as Klimt paintings.

The Hungry Guy was built in what used to be a Jewish-owned garment business, located around the corner from the city's main synagogue, The Stadttemple, and a few blocks away from the Vienna Jewish Museum, although none of these establishments cater specifically to Members of the Tribe. Decimated by the Holocaust, Vienna's Jewish community is now estimated at 9,500, with most residing in Vienna. The Orthodox community is based across the Danube canal where a few traditional, and less imaginative, kosher bakeries and eateries operate near the Taborstrasse.

The first MOT clan, however, to really make a Tel Aviv mark on the Vienna scene is the Molho family, headed by the matriarch, Haya, who built a Tel Aviv-style bistro with her four sons when her husband retired as a world-traveling mime who had based himself in Vienna. Neni (the acronym of her sons' first names) opened seven years ago in the 100-year-old Naschmarkt, the closest Vienna gets to a shuk. Packed at any given hour, the trendy, two-story local institution serves Israeli comfort foods with a gourmet twist.

"It starts with the service," said Neni's Nuriel Molho, the eldest son, who's in charge of press and marketing for the restaurant. "We love Israeli service. Israelis are super friendly, they know the kitchen, they know what they're selling. It was classic in Austria to be older, wear a uniform and be more robotic."

Not long after Neni opened, the government of Israel approached them to create a Viennese homage to Tel Aviv, part of an effort to celebrate Tel Aviv's 100-year anniversary across Europe. Tel Aviv Beach, a Viennese interpretation of the Tel Aviv promenade, replete with the Keter-brand plastic chairs, has been a huge hit, transforming a neglected and sketchy stretch of the Danube canal into a crowded hotspot. Tel Aviv Beach is now an institution, more evidence of the deep, unconscious love that some Austrians (at least the average citizen) may harbor for Israel, in spite—or to spite—Vienna's dark Jewish history.

The Molhos are happy to bring out the love.

"Every time there is a political thing or something happens in Israel, and they ask us for political statements, we don't offer political statements at all," Nuriel said. "It's about the vibe, the beauty of Tel Aviv. We want to share our home, in a positive light. We send a lot of people to Tel Aviv and they come back saying we never thought it was so modern, so cool." ■

Israel taps into craft beer bazaar, continued from page 13

such as musicians and artists, to the market for evening performances. He harnessed an inherent authenticity and spiritual energy that Jerusalem residents were craving.

"In so many ways, the shuk defines the pulse of this country. Here you can see the full spectrum of Israeli society: Jews, Arabs, haredim, and secular people. They are not necessarily socializing, but they are all interacting and I feel the energy, the pulse," says Moskowitz, who sells more than 100 Israeli beers, including two of the company's own crafts.

CREDIT: MAAYAN JAFFE

The tap wheel, giving customers a shot each of 10 beers, at the Beer Bazaar

A NIS 25 (about $6) tap wheel gives consumers a shot of each of 10 beers on tap (counting Buster's Dry Cider, which has become all the rage in Israel and is served from the tap, though cider is essentially a weak wine because it goes through the same fermentation process). An 11th option is nitro coffee, which Beer Bazaar brought to Israel, though that doesn't come with the wheel.

The Bazelet wheat beer is refreshing, slightly tangy with light fruity notes. Alexander Black is an award-winning stout, full of flavor.

Beer Bazaar's Six Mix allows visitors to mix and match a six pack of their choice for NIS 79 (about $20).

"We encourage visitors to dry different things. People go away with the six and every week make it through a few more bottles of Israeli beer and become more familiar," says Moskowitz. "We ask, 'What have you been drinking?' Chances are there is a great or even better Israeli beer for whatever you are used to."

Moskowitz doesn't purport that the growing beer and bar scene will bring Israeli-Palestinian peace, or even necessarily reduced tensions between the Israeli left and right, religious and non-religious. But he does think it has the potential to bring a little more harmony.

"There is a real community component," Moskowitz says. "When I am able to sit there and experience the people congregating around the beer, I see everyone from religious people dancing to secular girls jumping up on boxes—they are socializing."

He adds, "Beer bonds people, brings people together, washes away their differences. Sure, you could come in and sit down to have a beer on your own—but you won't be alone very long. It's just beautiful." ■

Israel's start-up shadchan, continued from page 13

and acquisitions," says the MIDC's Bogage. "Israel is uniquely situated with all the necessary components to make a sustainable high-tech economy, what people are calling an entrepreneurial ecosystem."

According to Bogage, that ecosystem includes top-tier universities, which generate knowledgeable graduates with a knack for innovative thinking; a flourishing venture capital community; strong governmental support and investment; a culture of entrepreneurialism; and a worldwide reputation for quality.

"When you talk to anyone and say, 'Israeli high-tech,' it is taken for granted that it is first-rate," Bogage says.

Lustman says that lately, Israeli tech companies are seeing investment not just from the standard private entities, but from corporate funds. These are corporations that invest in early-stage technologies they think might be worth partnering with or acquiring later on.

"They get in on the ground level, invest some money, and help shape the company, and then prime it for potential acquisition," says Lustman.

This does not mean that deals go through without challenges. Bogage says cultural differences between Israelis and Americans often plague potential agreements.

"Everyone is Western and dresses the same and speaks English, so the assumption is that we're alike. But we're not," he says, noting the simple generalization that Americans want everything planned out far in advance and Israelis wait until the last minute. Other challenges are distance and the violence of the Israeli-Palestinian conflict, which Bogage says sometimes "scares away foreign travelers or, at a minimum, delays travel."

Lustman isn't deterred. He says Israel is becoming a global leader in commerce. His work is not only paving inroads for U.S.-Israel collaboration, but business deals in Japan, Australia, the United Kingdom, and India.

Israeli start-ups can globalize if they are careful to stay on the radar for deal flow by making sure the right players are aware of who they are, explains Lustman. For American companies interested in discovering Israeli technologies, Bogage recommends attending Israel's major trade shows, such as the Biomed and Cybertech conferences, and reading Israeli business news from outlets such as Globes, The Marker (in Hebrew), No Camels and Israel21c.

Lustman says the Israeli market is primed for American talent right now, and that aspiring immigrants to Israel (olim) like him can successfully make a living in the Jewish state. Given conditions including a record number of Western olim coming to live in the Holy Land, increased job opportunities for English speakers in global firms with offices in Israel, and technology enabling employees to keep their American jobs while working remotely from abroad, Lustman says it is "totally, absolutely the right time to be in Israel."

"Israeli companies have a challenge attracting talent from abroad," he says. "Aliyah has increased over the years, and as a result Israeli companies have become stronger…. Being able to enhance the pool of stronger executives—that would enhance the companies here (Israel) and the deals over there." ■

Ann Arbor Symphony welcomes back harpist Primor Sluchin

San Slomovits, staff writer

When the Ann Arbor Symphony welcomes harpist Primor Sluchin as guest soloist in their March concert, they will be hosting a small family reunion. Arie Lipsky, A2SO's music director, is Sluchin's uncle. But, there is definitely no favoritism or nepotism going on here. "Sluchin," says Lipsky, "is a wonderful harpist, one of the best that I know, and I don't say that because she's my niece." Certainly not. Sluchin has the credentials to back up Lipsky's evaluation. After completing her schooling, Sluchin was awarded the prestigious Karajan scholarship and joined the Berlin Philharmonic Orchestra as their second harpist. (More about that later.) Since then she has played in Belgium's Opéra Royal de Wallonie, in her native France with Orchestre National d'Ile de France, has performed widely in chamber music ensembles throughout Europe and has been teaching at the prestigious Académie de Waremme in Belgium.

This will be Sluchin's second appearance with the A2SO. On her last visit she teamed up with her uncle to play the Mozart flute and harp concerto with Maestro Lipsky conducting and playing the flute.

Recently I talked with Maestro Lipsky and emailed with Sluchin about the upcoming concert. Maestro Lipsky said, "She was here a few years ago. She's still young and beautiful but now she's also the mother of twin sons." The he went on to remind me of a conversation he and I had a few years ago about Sluchin. I quoted that conversation in an earlier issue of WJN. But it's worth repeating here. "When she won a position with the Berlin Philharmonic as second harpist, my sister (Sluchin's mother) was reluctant to share the news with my parents for obvious reasons. Both my parents are Holocaust survivors. When finally she found the courage to share the news with my father, news that under normal circumstances should have brought him lots of naches, my dad responded, "My granddaughter will play in Hitler's favorite orchestra?" He thought about it for a while and then said, "This is the best revenge I could imagine."

Maestro Lipsky: This will be the first time Primor will be playing this concerto. This is the concerto for this instrument. It was written, I believe, in 1965 for the then premier harpist of all time, Nicanor Zabaleta and it was performed by the Philadelphia Orchestra with Eugene Ormandy. What makes it unique, since it was composed by a South American composer from Argentina, it's obviously very Latin in character. It's a little different from the image we have of the harp being an angelic kind of an instrument. Here the harp, in addition to being angelic and esoteric, joins the percussion section and becomes a percussion instrument; and so the harpist doesn't only play regularly, but creates all kinds of fun percussive sounds, which also makes it very, very demanding.

Sluchin: I learned this concerto when I was a student at the Paris Conservatory but never had the chance to play it with an orchestra. It's Arie who proposed it to me when we spoke about the repertoire. He conducted this piece and is very fond of it. I can understand his choice since after all, this concerto is the 'king' of the harp concertos! It has an incredible variety of colors and rhythms. I also believe that the piece truly shatters the stereotype of the harpist, being the angelic type and the perception that we only have to play gracefully and delicately :).

Primor Sluchin and Maestro Arie Lipsky

Ginastera often drew inspiration from the folk music of his home country, which he so loved. It can be said that he wrote a harp concerto because the harp was a close relative of the guitar, which is the national instrument of Argentina. In fact, throughout this concerto and in many of his other works, he has a signature motive that he inserts: it's an ascending figure that imitates the six open strings of a classical guitar, E A D G B E.

There are 34 percussion instruments used in this concerto; it's very busy back there. There is a passage in the first movement when I'm asked to hit the soundboard of the harp as if it were a percussion instrument. Throughout the work, I get to use many extended techniques or special effects; there are many glissandi, including a unique type in which the fingernail is used, there are also harmonics and a whistling effect produced by an open hand on the bass wires.

The piece is very rhythmically driven. In the last movement, Ginastera evokes the Argentinean malambo dance, which is a dance contest for horseback riders. This dance involves a lot of stamping heels. But there are also very lyrical moments, as in the beautiful second movement.

This concerto is a 25 minutes long marathon and requires a lot of focus, strength and rhythm, so it's definitely an exciting undertaking and I very much look forward to this challenge.

Maestro Lipsky: The Saturday night program with the A2SO is very varied. It has some wonderful selections from the Baroque period, from Handel's "Overture" and "Ballo" from *Ariodante*, then we have Brahms' "Symphony Number Two, "one of the greatest symphonies of all time, and certainly of the Romantic era. And with the *Ginastera* concerto from the 20th century, we'll be celebrating three hundred years of music in one concert.

Primor will be involved in three activities here. The big one will be, of course, the Saturday night concert with our Ann Arbor Symphony. Two days later on Monday, March 14, we'll give a joint recital at the Jewish Community Center [of Greater Ann Arbor]. I will be playing flute and cello and she of course the harp and we'll do a whole recital of wonderful pieces.

Sluchin: The program is called "Voyage Enchantant," which is in French a play of words between "enchanted" and "while singing." We wanted to show the most expressive sides of our instruments. So we chose well-known pieces attractive for their closeness to the human voice such as the "Minstrel's Song" by Glazunov, and the Hungarian "Pastorale Fantasy" by Doppler. ■

The A2SO's March concert will be on Saturday, March 12, at the Michigan Theater. The Sluchin/Lipsky recital will be on Monday, March 14, at the JCC. Sluchin will also give a Master Class for harpists at the University of Michigan's School of Music while she's visiting Ann Arbor.

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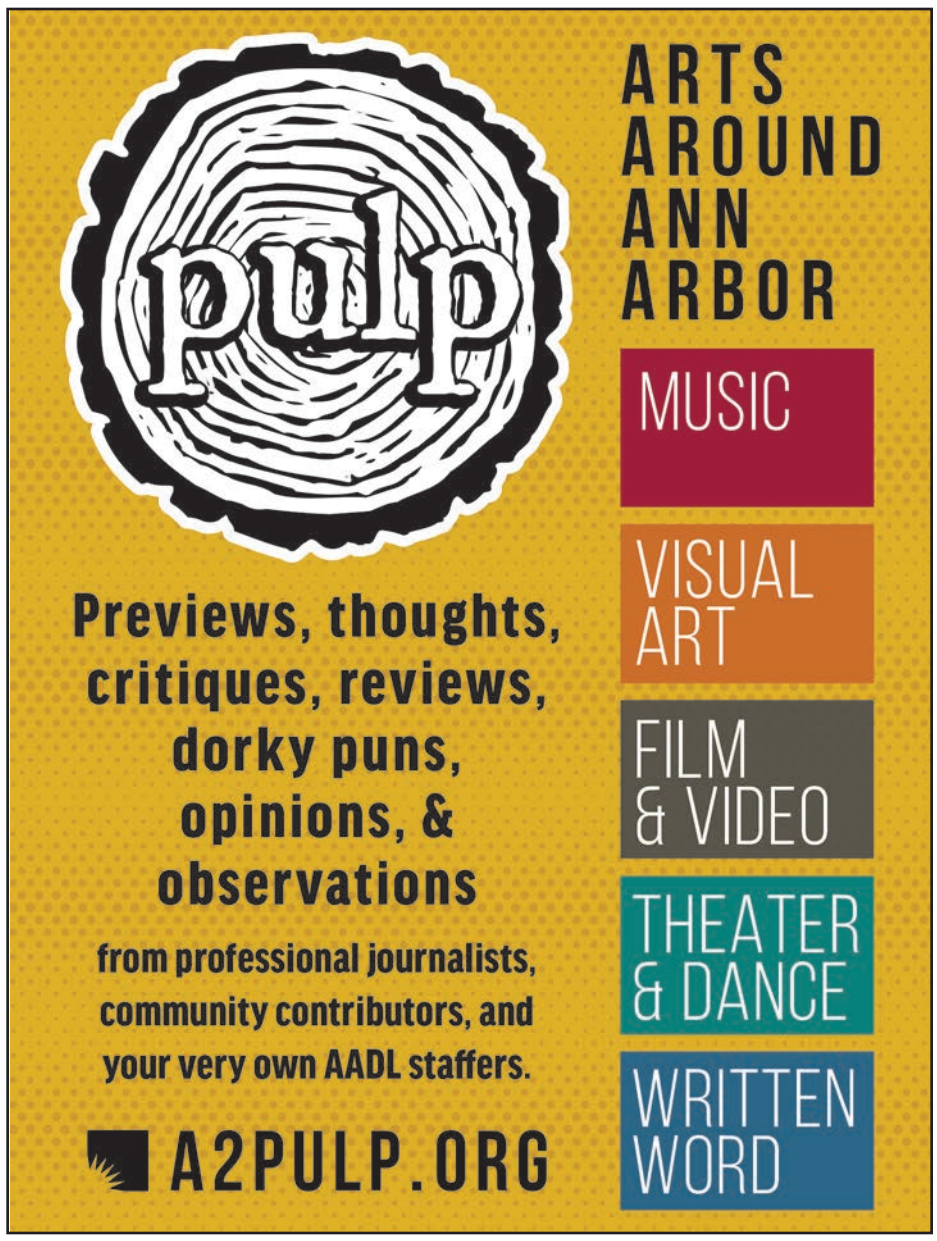
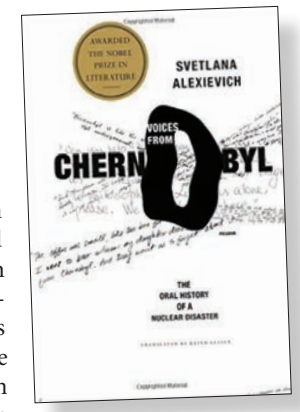


Svetlana Alexievich: *Voices from Chernobyl: The Oral History of a Nuclear Disaster*

Rochel Urist, staff writer

Svetlana Alexievich won the 2015 Nobel Prize for Literature. She writes in a genre that she honed as a journalist and perfected as a chronicler of contemporary catastrophes. She transcribes and transforms the testimonies of victims and their families into moving, even lyrical commemoratives. In the words of the Nobel committee, she is exceptional "for her polyphonic writings, a monument to suffering and courage in our time." Her topics include the Second World War, the Afghan War, the fall of the Soviet Union, and the Chernobyl disaster.



Alexievich has won many prizes, including the 2005 National Book Critics Circle Award, the 2013 Peace Prize of the German Book Trade, and the 2013 French Prix Médicis Essai. But it was the Nobel Prize that put her on the world's radar. *Voices from Chernobyl* is her 1997 compilation of testimonies from people who either lived near the Chernobyl nuclear reactor or who were among the hundreds of thousands sent in, unprotected, to clean up the 1986 disaster, or who cared for them and grieved when they died. It is a collection of interwoven tales that are horrific but important for those of us who survive.

The chronicle she creates through witness accounts refutes the many lies promulgated by the Soviet government at a time when efforts to tell the truth were deemed subversive, antagonistic to the state, and punishable as enemy propaganda. Dosimeters measured radiation in people, food, clothing, pets, cattle, grass, and just about everything else, but the numbers were often fudged. Other than evacuating people, little or nothing was done. Sometimes evacuees ended up in places where natives shunned them as radioactive contaminants. These victims were seen as "shining" or "glowing."

There were mothers who gave birth to dead babies, babies who died soon after delivery, and babies born deformed. Wives tended husbands whose bodies disintegrated before their eyes. For those who remained in or anywhere near the nuclear plant, it was nigh impossible to buy food. Meat and food grown on area farms were deemed off-limits, and there was no money to buy safe food. Desperation prevailed.

The book's many narratives—ranging from a brief paragraph to several pages—represent people from all walks of life. In weaving their tales together as she does, Alexievich has created a stunning tapestry of life in the post-Chernobyl era, in her native Belarus. Some who bear witness testify to love that knows no bounds. Others tell of fear, resentment, outrage, loyalty, and acceptance. We see bodies and spirits tested in surreal ways. Some testimonies are excruciating. Others are understated. The following fragments offer a glimpse into the abyss we now know as Chernobyl.

I didn't have to go. I volunteered. I was after a medal? I wanted benefits? Bullshit! I didn't need anything for myself. But it exerted a sort of masculine charm. Manly men were going off to do this important thing. There were guys with pregnant wives, others had little babies, a third had burns. They all cursed to themselves and came anyway.

We came home. I took off all the clothes that I'd worn there and threw them down the trash chute. I gave my cap to my little son. He really wanted it. And he wore it all the time. Two years later they gave him a diagnosis: a tumor in his brain … You can write the rest of this yourself. I don't want to talk anymore.

And:

We got to the place. Got our equipment. "Just an accident," the captain tells us. "Happened a long time ago. Three months. It's not dangerous anymore." "It's fine," says the sergeant. "Just wash your hands before you eat."

I got home, I'd go dancing. I'd meet a girl I like and say, "Let's get to know one another."

"What for? You're a Chernobylite now. I'd be scared to have your kids."

Svetlana Alexievich

Alexievich combines journalism with literature in astonishing ways, and she is the first journalist to be recognized by the Nobel Prize Committee. Her first book, *War's Unwomanly Face* (1985), is based on previously untold stories of some of the 800,000 Soviet women who fought against Nazi Germany—as nurses, cooks, snipers, soldiers, commanders, pilots, bombers, mine removers, engineers, telegraphists and more. These women were often mocked or ridiculed when they volunteered. (Sometimes, they pushed their way into service.) At the end of the war, having earned the respect of their male counterparts, the women generally concealed their military exploits in order to appear more marriageable.

In 1989, she published her second book, *Zinky Boys*. The title is a reference to the sealed, zinc coffins in which the bodies of Soviet soldiers killed in Afghanistan were shipped home—this while the state still denied the existence of the conflict. She listened to harrowing testimony from thousands of interviewees for these tomes. She treated their words as sacred relics and made their stories immortal. Her achievement is noble, and it is glorious to know that the Nobel Committee has placed her in its pantheon of laureates.

Still, caution is advised. The testimonies can be almost unbearable. Writing in the October 26, 2015 issue of *The New Yorker*, Masha Gessen described Alexievitch's writing as "oral history stripped down to segments so raw that it can stretch both credulity and the reader's tolerance for pain." Know, though, that the opus is redemptive. The reader comes away marveling at the courage of those who bore witness and perseverance of the woman who brought us their stories. ■

New fillings for Purim treats

Mary Bilyeu, staff wrtier

Purim is a bit mixed-up, muddled-up, and shook-up. It's a very serious holiday, commemorating an attempted extermination of the Jews of Persia. At the same time, it's the happiest day on the calendar - a celebration of salvation that's filled with fun and silliness, with costumes and with treats.

Esther ate a minimalist diet of nuts and seeds in an effort to keep kosher in the king's court, which contrasts starkly with the sugar rush from all the holiday's *mishloach manot*

goodies (the ones you receive, and the ones you nibble on as you bake and pack).

You have the mitzvah to eat, drink, and be merry—"feasting and gladness"—coupled with an even more important mandate to care for the poor. And then, of course, the powerful king and his vizier are countered by a courageous young Jewish woman bravely taking a stand on behalf of her people.

The story of Esther contains a lot of drama: disguises, a harem, plotting and scheming, a dastardly villain, a grand banquet, intrigue, deception, betrayal, battles, and ultimate victory for the Jews. And yet, at its heart it's really just a simple story of right triumphing over wrong.

So let's play up those contrasting characteristics of Purim with some new-fangled hamantaschen fillings. We'll take the holiday's tastiest treat and make it a contemporary cookie.

Now, this is not to say that those who love their prune or poppy seed hamantaschen can't still indulge in their favorite flavors. But why not try something new and novel, different and delicious, too?

Purim isn't a time for timidity, so dare to venture beyond what's familiar. Each year, we come up with new costume ideas and new themes for our *shpiels*, right? So, why not play with your food and liven up the hamantaschen, while you're changing up everything else?

Whether the three-cornered cookies represent Haman's ears or his hat, or even symbolize the three patriarchs Abraham, Isaac, and Jacob, they're an essential tradition at Purim.

But who says tradition always has to be so… well, traditional?

Try some new flavorful fillings in your hamantaschen this year. Mix up, muddle up, and shake up those holiday treats. ■

Marzipan and amaretto filling

8 ounces marzipan
3 tablespoons soft butter or margarine
1 egg yolk
1 to 2 tablespoons Amaretto

Put marzipan, butter, egg yolk and Amaretto in a medium bowl and knead to a dough.

Yield: About 3 dozen hamantaschen.

Source: Adapted from Haaretz.

Honey-nut filling

1-1/2 cups raw nuts, coarsely chopped (pecans, pistachios, and/or walnuts)
1/2 cup honey
1/2 teaspoon kosher salt
1/2 cup water
2 tablespoons unsalted butter or margarine

Bring nuts, honey, salt, and water to a boil in a medium saucepan. Reduce heat and simmer, stirring often, until honey is thickened slightly and a spatula holds a trail when dragged across bottom of pan, about 5 minutes. Let cool, stirring occasionally.

Filling can be made 4 days ahead; cover and chill.

Yield: Enough for 2 dozen hamantaschen.

Source: Adapted from Dawn Perry, Bon Appétit.

Fluffernutter filling

1 cup peanut butter
1 cup marshmallow fluff

Combine the peanut butter and marshmallow fluff until smooth, using the whisk of an electric mixer.

Yield: Enough for 3 dozen hamantaschen.

Source: Adapted from Miriam Pascal, overtimecook.com

Manischewitz filling

1 cup Manischewitz
8 ounces cream cheese (dairy or soy), at room temperature
3 cups powdered sugar

To make filling, pour Manischewitz in a small saucepan and simmer over medium high heat until it reduces down to about 1/8 cup, about 10 minutes. Let cool, syrup will thicken as it cools.

In a medium bowl, mix together cream cheese, powdered sugar and 1 tablespoon Manischewitz syrup with a hand mixer or spoon until combined. The filling should be thick. If it is dry, add a little more syrup.

Yield: About 2 dozen hamantaschen.

Source: Adapted from whatjewwannaeat.com.

Pecan pie filling

6 tablespoons margarine
3/4 cup powdered sugar
4-1/2 tablespoons corn syrup
Pinch of salt
1-1/2 teaspoons vanilla extract
1-1/2 teaspoons bourbon
1 cup finely chopped pecans

Place the margarine a small saucepan and melt over medium-high heat. Once the margarine is melted, stir in the powdered sugar, corn syrup, and salt. Bring to a rolling boil and remove from the heat. Stir in the vanilla, bourbon and pecans and chill until firm.

Yield: About 2-1/2 dozen hamantaschen.

Source: Adapted from couldntbeparve.com.

Raspberry-basil jam filling

4 cups fresh or frozen raspberries
1 cup granulated sugar
Juice of 2 lemons
2 tablespoons thinly-ribboned basil leaves, lightly packed (measure after chopping the leaves)

Place fruit, sugar, lemon juice, and basil into a small saucepan over medium heat. Stir occasionally until mixture begins to bubble, then turn the heat down slightly to medium low and continue to simmer until reduced and jammy, about 20 to 25 minutes. While your jam is cooking, stir frequently and press down on your fruit to smoosh it and help it cook down.

Once the jam has thickened, press the jam through a fine mesh strainer using the back of a spoon to strain out the seeds. Set aside to cool to room temperature, then chill in the fridge for at least 1 hour prior to using.

Yield: About 1 cup of jam.

Source: Adapted from aperiodictableblog.com.

Date orange filling

1-1/4 cups packed pitted dates (about 10 ounces)
1 teaspoon packed finely grated fresh orange zest
1/3 cup fresh orange juice
3/4 teaspoon cinnamon
1/4 teaspoon almond extract
1 to 2 tablespoons water, if necessary

In a food processor blend together all filling ingredients, except water, until an almost smooth, jam-like consistency. If date mixture is very dry blend in water, 1 tablespoon at a time.

Filling may be made 2 days ahead and chilled, covered.

Yield: 11/2 cups.

Source: Gourmet.

Chocolate filling

3 tablespoons unsalted butter or margarine
2 ounces unsweetened chocolate, finely chopped
1/4 cup plus 2 tablespoons sugar
1/2 teaspoon vanilla extract
1/8 teaspoon salt
1 large egg
1 tablespoon all-purpose flour

Place the butter in a medium microwave-safe bowl. Microwave on high until melted, about one minute. Add the chopped chocolate and stir until the mixture is completely melted and smooth (zap again in the microwave for 20 seconds if necessary). Stir in the sugar, vanilla and salt.

The mixture will look grainy -- that's okay. Add the egg and stir until incorporated. Stir in the flour and beat with a spoon until the mixture is smooth, about 30 seconds.

Cover and refrigerate until ready to use.

Yield: Enough for 2-1/2 dozen hamantaschen.

Source: Adapted from Jenn Segal, onceuponachef.com.

Chocolate-poppy seed filling

1 cup poppy seeds
1 cup milk (dairy or almond)
1/2 cup sugar
1/3 cup finely chopped dried apricots
1 tablespoon fresh orange juice
1 tablespoon fresh lemon juice
1 tablespoon unsalted butter or margarine
1 ounce bittersweet baking chocolate or semi-sweet chocolate, roughly chopped
2 teaspoons vanilla extract

Use a spice or coffee grinder to grind the poppy seeds, working in batches if necessary, until powdery, 15 to 20 seconds.

In a small saucepan set over medium heat, combine the milk, sugar, ground poppy seeds, and apricots. Bring to a simmer, then turn the heat to low and cook, stirring frequently, until almost all the liquid is absorbed and the mixture thickens, 7 to 10 minutes.

Add the orange juice, lemon juice, and butter and cook until absorbed, 2 to 3 minutes. Stir in the chocolate and vanilla and cook, stirring continuously until the chocolate melts and the mixture is very thick, 2 to 3 minutes more. Remove from the heat and let cool slightly before filling hamantaschen.

If desired, make up to 2 days ahead and store, covered, in the refrigerator.

Yield: Enough for 3 dozen hamantaschen.

Source: Adapted from Leah Koenig, Modern Jewish Cooking: Recipes & Customs for Today's Kitchen

Calendar

March 2016

Tuesday 1

The Jewish Course of Why: Chabad. This Jewish Learning Institute (JLI) course spans a diverse range of topics, from fun, light, and off-the-beaten-track questions, to more complex and controversial issues. The course will also offer insight into mysterious Jewish practices, strange biblical narratives, and enigmas of Jewish identity. 9:30 a.m. and 7:30 p.m.

***Yidish Tish* (Yiddish Conversational Group):** Beanster's Café in UM Michigan League. 1:30 p.m. *Tuesdays.*

Shalom Gever: TBE. 4:15–5:45 p.m.

Hebrew 104: TBE. 5–6 p.m.

Hebrew 103: TBE. 6–7 p.m.

Group Spirituality Exploration: TBE. 6–7:30 p.m.

Beyond Pentateuch: TBE. 7:30–9 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays.*

Wednesday 2

Lunch and Learn: BIC. Noon.

Mahj: TBE. Off-site. 1–3 p.m.

Library Memoir Writing: TBE. 7–8:30 p.m.

Thursday 3

Business@Breakfast: Michigan Israel Business Bridge. Informal opportunity to network and hear from Technion–Israel Institute of Technology students. For information and to register, visit bit.ly/MIBB-MarchMadness16. 6735 Telegraph Road, Suite 100. Bloomfield Hills. 8:30–10 a.m.

"Swerving from the Sacred: Disenchanted Jews in the Vernon Manuscript:" Frankel Institute. Presented by Miriamne Krummel, University of Dayton. 202 South Thayer Street, Room 2022. For more information, visit http://lsa.umich.edu/judaic/news-events/all-events.html. "Swerving from the Sacred," queries the survival of three of the four surviving Marian lyrics in the fifteenth-century Vernon Manuscript (Eng. poet a. 1): "Child Slain by Jews," "Jewish Boy," and "Merchant's Surety." These three narratives are useful in two otherwise unrelated, if not downright antagonistic, cultural economies. 12:15 p.m.

Yoga with Shlomit: TBE. Noon–1:15 p.m.

Phone, Mail and Email Scams: JCC. Zana Macki of the Michigan Consumer Protection Office shares ways to protect yourself and your loved ones from a variety of scams that target older adults. For information, contact Rachael at 971-0990 or email rachaelhoffenblum@jccannarbor.org. 1–2 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:15–2 p.m.

Talmud–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study from the original Talmud tractate. 8 p.m. *Thursdays.*

Friday 4

Shalom Gever: TBE. 3:30–5:45 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shira from 6:45–7:15 p.m. Honoring Terri Ginsburg Pre-service festivities from 6:30–7:15 p.m. Shabbat Service honoring Terri Ginsburg from 7:30–9 p.m.

First Friday Shabbat: JCS. Once monthly observance of Shabbat with songs, candle lighting, wine and challah, followed by a short thematic program in which members offer thoughts about the theme, eat a meal and schmooze. At the JCC. 6:30 p.m.

Friday evening services: *See listing at tend of calendar.*

Saturday 5

Torah Study: TBE. 8:50–9:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Hebrew in Ivrit: TBE. 9:30–10:30 a.m.

Kindergarten Family Program: Our Torah Services: TBE: 10:45– 12:30 p.m.

Shabbat services: *See listing at tend of calendar*

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Sunday 6

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Bar/Bat Mitzvah 6th Grade Family Series. 10:30 a.m.

Social Action Committee Meeting: TBE. 10:30 a.m.

Kids Care Fair: JFS. At the Ann Arbor City Club. For information, visit www.jfsannarbor.org/kids-care-fair. 2–5 p.m.

Shir Chadash: TBE. 5–6 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

A Social Justice Perspective on Smoking and Mental Illness: BIC. BIC Spotlight Series presents Laura Hirshbein. 7:45 p.m.

Monday 7

Shalom Gever: TBE. 4:15–7 p.m.

Nachamu Training Session: TBE. 7–9 p.m.

Reception: Michigan Israel Business Bridge. Welcoming the 2016 Israel Hi-Tech Automotive Delegation. Featuring Israeli hi-tech automotive suppliers and speaker TBA. Evening program in Troy. For information and to register, visit bit.ly/MIBB-MarchMadness16

Tuesday 8

The Jewish Course of Why: Chabad. 9:30 a.m., 7:30 p.m. Tuesdays. *See March 1.*

***Yidish Tish* (Yiddish Conversational Group):** Beanster's Café in UM Michigan League. 1:30 p.m. *Tuesdays.*

Shalom Gever: TBE. 4:15–5:45 p.m.

Hebrew 104: TBE. 5–6 p.m.

Hebrew 103: TBE. 6–7 p.m.

Group Spirituality Exploration: TBE. 6–7:30 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays.*

Wednesday 9

Lunch and Laugh: BIC. Noon.

Lecture: JCC. Jewish Cultural Arts and Education Series. For information, contact Karen at 971-0990 or email karenfreedland@jccannarbor.org.

Thursday 10

"Swerving from the Sacred: Disenchanted Jews in the Vernon Manuscript:" Frankel Institute. Presented by Miriamne Krummel, University of Dayton. 202 South Thayer Street, Room 2022. For more information, visit http://lsa.umich.edu/judaic/news-events/all-events.html. "Swerving from the Sacred," queries the survival of three of the four surviving Marian lyrics in the fifteenth-century Vernon Manuscript (Eng. poet a. 1): "Child Slain by Jews," "Jewish Boy," and "Merchant's Surety." These three narratives perform a usefulness in two otherwise unrelated, if not downright antagonistic, cultural economies. 12:15 p.m.

Spirituality Book Club: TBE. Noon–1 p.m.

Yoga with Shlomit: TBE. Noon–1:15 p.m.

Cooking with Chef Meg: JCC. Chef Meg Webb Graham of Meg Makes Cakes walks through steps to make delicious challah. RSVP at 971-0990. 1–2 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:15–2 p.m.

Sounds of the Soul: BIC. 7 p.m.

Talmud–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study from the original Talmud tractate. 8 p.m. *Thursdays.*

Friday 11

Apples and Honey Ideas Meeting: JCC. For organizations to discuss ideas for this year's event. No RSVP needed. Sandwiches provided. For information, contact ethankrasnow@jccannarbor.org. Noon.

Lunch and Learn: TBE. 12:30–1:30 p.m.

Shalom Gever: TBE. 3:30–5:45 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Sukkat Shalom from 5:45–6:15 p.m. Tot Shabbat 5:45–6:15 p.m. Shira from 6:45–7:15 p.m. Shabbat Service | Pulpit Switch from 7:30–9 p.m.

Friday evening services: *See listing at tend of calendar.*

Saturday 12

Torah Study: TBE. 8:50–9:50 a.m.

Hebrew in Ivrit: TBE. 9:30–10:30 a.m.

Shabbat Service: AARC. Participative service integrating traditional liturgy with music, chanting and contemporary English readings. Includes Torah service and discussion. 10 a.m.–12:15 p.m.

Tot Shabbat: BIC. 11:15 a.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 13

Gan Katan: BIC. 9:30 a.m.

Planning Session: BIC Men's Club. 9:30 a.m.

Pulpit Switch: TBE. 10:30–noon.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Shir Chadash: TBE. 5–6 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Time Change: BIC. Sunday Minyan time moves to 7:30 p.m.

Middle School Shir Chadash Café: TBE. 7:30–9 p.m.

Monday 14

Business@Breakfast: Michigan Israel Business Bridge. Introduction of NGT, a Jewish and Arab technological incubator in Nazareth and the Israeli company, Guide, in Montreal. Featuring Ariel Shrem and Dr. Arie Ben Yosef. Morning program in Ann Arbor. For information and to register, visit bit.ly/MIBB-MarchMadness16

Concert: JCC. Small ensemble performance by members of the Ann Arbor Symphony Orchestra. $10/per person. Tickets and information at www.a2so.org. 1–2:30 p.m.

Shalom Gever: TBE. 4:15–7 p.m.

Men's Torah Study: TBE. 7–8:30 p.m.

Tuesday 15

The Jewish Course of Why: Chabad. 9:30 a.m., 7:30 p.m. Tuesdays. *See March 1.*

***Yidish Tish* (Yiddish Conversational Group):** Beanster's Café in UM Michigan League. 1:30 p.m. *Tuesdays.*

Shalom Gever: TBE. 4:15–5:45 p.m.

Hebrew 104: TBE. 5–6 p.m.

Hebrew 103: TBE. 6–7 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays.*

Wednesday 16

KidZone Vacation Day: JCC. KidZone Vacation Days provide fun and adventure for children in K-5 when Ann Arbor Schools and Hebrew Day School have scheduled closures. Children hang out in the new KidZone Lounge, complete with computers, games, and a reading area; have arts and crafts time; play sports; and watch a kid-friendly movie. For information including pricing or to register, visit www.jccannarbor.org, contact tamaralewis@jccannarbor.org or phone 971-0990. 9 a.m.–4 p.m.

Lecture: JCC. Jewish Cultural Arts and Education Series. For information, contact Karen at 971-0990 or email karenfreedland@jccannarbor.org.

Lunch and Laugh: BIC. Noon.

Mahj: TBE. 1–3 p.m.

Thursday 17

Jewish Mindfulness Meditation Sit: TBE. 1:15–2 p.m.

Issues for Aging: Immigration: JFS and JCC. For information, contact JFS at 769-0209. 2–4 p.m.

"Once More, with Feeling: Sacrificial Worship between Ancient Rabbinic Literature and Contemporary Israeli Nationalist-Religious Discourse:" Frankel Institute. Presented by Mira Balberg, Northwestern University UM Angell Hall, Classics Library, 505 South State Street. For more information, see lsa.umich.edu/judaic/news-events/all-events.html. In the Hebrew Bible, animal and vegetable sacrifices are presented as the quintessential channel of religious worship, as was the case throughout the ancient world. The destruction of the Jerusalem temple at the end of the first century C.E. led to the effective demise of this practice, and to the emergence of a common perception according to which sacrifices were superseded by religious practices that are taken to be more "modern" and refined, such as prayer and study. Professor Balberg's paper seeks to challenge and refine the "supersession" hypothesis. 4 p.m.

[E]Met: An Honest Conversation about Death: TBE. 7–8:30 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. *See first Thursday of month.*

Friday 18

Lunch and Learn: TBE. 12:30–1:30 p.m.

Shalom Gever: TBE. 3:30–5:45 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Sukkat Shalom from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shira from 6:45–7:15 p.m. Shabbat Service | Social Action Shabbat / Birthday / Anniversary Celebration from 7:30–9 p.m.

Friday evening services: *See listing at tend of calendar.*

Saturday 19

Torah Study: TBE. 8:50–9:50 a.m.

Shabbat Morning with the Rabbis: BIC. 9:30 a.m.

Hebrew in Ivrit: TBE. 9:30–10:30 a.m.

B'nai Mitzvah: TBE. 10–11:30 a.m.

Shabbat services: *See listing at the end of the calendar.*

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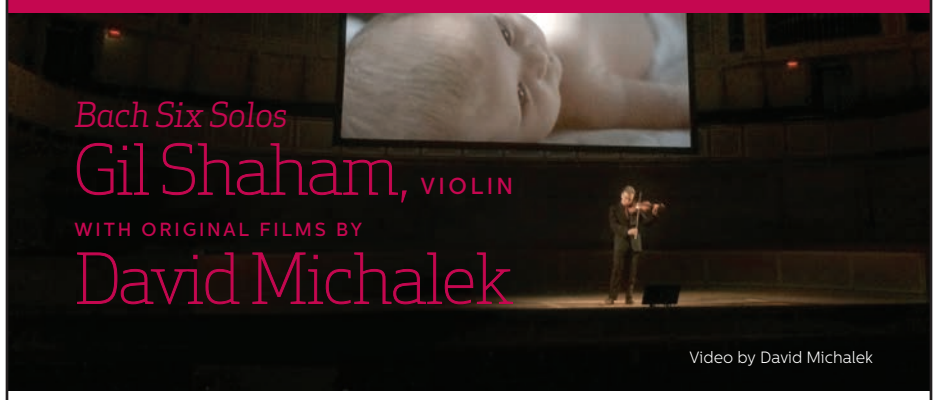

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PROGRAM

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PROGRAM

Beethoven	Quartet No. 2 in G Major, Op. 18, No. 2
Bartók	String Quartet No. 4
Schumann	Quartet No. 3 in A Major, Op. 41, No. 3

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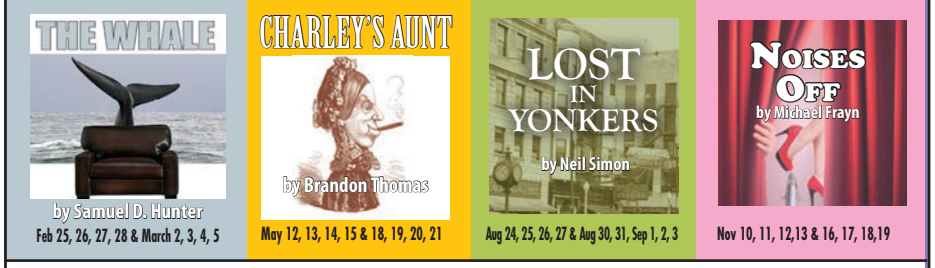

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Calendar

Sunday 20

Red Cross Blood Drive: BIC. 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Purim Party" JCS. Games, crafts, music, a Purim Shpiel and costume parade. Pizza and hamentashen will be available for purchase. Costumes encouraged. At the JCC. 10:30 a.m.

Brunch Concert: JCC. Featuring violinist Maria Bessmeltseva and pianist Michelle Cooker. For information, contact Karen at 971-0990 or email karenfreedland@jccannarbor.org. 11 a.m.–12:30 p.m.

Monday 21

Shalom Gever: TBE. 4:15–7 p.m.

Tuesday 22

The Jewish Course of Why: Chabad. 9:30 a.m., 7:30 p.m. Tuesdays. *See March 1.*

26th Belin Lecture: "Pigskin Isn't Kosher: American Jewry as a Political Football:" Frankel Institute. Presented by Samuel Freedman, Columbia University. UM Palmer Commons, Forum Hall, 100 Washtenaw Avenue. For more information, see lsa.umich.edu/judaic/news-events/all-events.html. This lecture, and the essay that will arise from it, will look at the religious, cultural, demographic, and generational forces that underlay the currently fractious and embittered state of American Jewry and its Israeli brethren. Reception at 6:30 p.m. Lecture at 7 p.m.

***Yidish Tish* (Yiddish Conversational Group):** Beanster's Café in UM Michigan League. 1:30 p.m.

Shalom Gever: TBE. 4:15–5:45 p.m.

Hebrew 104: TBE. 5–6 p.m.

Hebrew 103: TBE. 6–7 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays.*

Wednesday 23

Network@Noon: Michigan Israel Business Bridge. Michigan Israel Business Bridge and University of Haifa Lunch Meet-Up in Detroit. For information and to register, visit bit.ly/MIBB-MarchMadness16. 11:30 a.m.–1:30 p.m.

Lecture: JCC. Jewish Cultural Arts and Education Series. For information, contact Karen at 971-0990 or email karenfreedland@jccannarbor.org.

Purim Megillah Reading and Carnival: TBE. 5–7 p.m.

Kitah Dalet Purim Shpiel: BIC. Followed by dinner. 6 p.m.

Maariv and Megillah Reading: Esther v Hamen: BIC. 7 p.m.

Thursday 24

Megillah Reading and Lunch and Laugh Purim Seudah: BIC. 11 a.m.

Yoga with Shlomit: TBE. Noon–1:15 p.m.

Meet and Greet the Pharmacists: JCC. Meet the new pharmacists at Walgreens, followed by a question and answer session where health questions will be answered. For information, contact Rachael at 971-0990 or email rachaelhoffenblum@jccannarbor.org. 1–2 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:15–2 p.m.

Purim in the Stadium: Chabad and JCC. Multimedia Megillah reading at 5 p.m. Dinner buffet, music, dancing, crafts and other activities beginning at 5:30 p.m. $30/family or $10/person at the door. Purchase tickets online at www.jewmich.com or phone 971-0990 or 995-3276 ext. 5. For information, or to RSVP, phone 995-3276 ext. 5.

Talmud–Jewish Civil Law: Chabad. 8 p.m. *See first Thursday of the month.*

Friday 25

KidZone Vacation Day: JCC. *See March 16.*

Lunch and Learn: TBE. 12:30–1:30 p.m.

"Social Power and Religious Communication in the Roman Empire: Orthopraxy and Orthodoxy:" Frankel Institute. Presented by James Rives, University of North Carolina at Chapel Hill. UM Angell Hall, Classics Library, 505 South State Street. For information, see lsa.umich.edu/judaic/news-events/all-events.html. Professor Rives will sketch out a model for mapping religious change in the Roman Empire, a model built around the contrast between orthopraxy and orthodoxy. 3 p.m.

Shalom Gever: TBE. 3:30–5:45 p.m.

Pre-Fourth Friday Services: AARC. Bring young children for singing and fun with Rabbi Alana Alpert or another service leader. Pizza served. Childcare provided during services that follow, with advance notice. At the JCC. 5:45–6:15 p.m.

Fourth Friday Shabbat Service and Potluck Dinner: AARC. Musical Kabbalat Shabbat Services led by Rabbi Michael Strassfeld. Will include a Megillah reading. Followed by vegetarian potluck dinner, this month with a dinner theater purimshpiel. Open to all community members. Pizza nosh for children and childcare provided during services from 6:15–8 p.m. Reservations requested for pizza and childcare. For information, phone 445-1910 or email info@aarecon.org. At the JCC. 6:30–10 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Sukkat Shalom from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shira from 6:45–7:15 p.m. Shabbat Service from 7–9 p.m.

Friday evening services: *See listing atend of calendar*

.

Saturday 26

Jewish Parenting Workshop: TBE. 8:30–9:30 a.m.

Torah Study: TBE. 8:50–9:50 a.m.

Brotherhood Blood Drive: TBE. 9 a.m.–3 p.m.

Shabbat Limmud: BIC. 9 a.m.

Hebrew in Ivrit: TBE. 9:30–10:30 a.m.

Chapel Service: TBE. 10–11 a.m.

Jewish Parenting Workshop: TBE. 10:45–11:45 a.m.

Tot Shabbat: BIC. 11:15 a.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 27

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Shir Chadash: TBE. 5–6 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Monday 28

"Secular Among the Nations" Symposium: Frankel Institute. UM Rackham Assembly Hall, 915 East Washington Street. For information, see lsa.umich.edu/judaic/news-events/all-events.html. Part of the Frankel Institute for Advanced Judaic Studies theme year on "Sacralization and Secularization," this symposium brings scholars from around the United States and Israel to the University of Michigan to explore the interplay between the secular and the sacred within the Jewish tradition and among different faith groups. The symposium will include three panels structured around different temporal frames: scriptural and pre-modern approaches; early modern and Enlightenment attitudes; and contemporary European politics and society, and will conclude with a keynote address by Professor Shmuel Feiner of Bar Ilan University, author of *The Origins of Jewish Secularization in Eighteenth-Century Europe and Moses Mendelssohn: Sage of Modernity*. 8:30 a.m.–5:30 p.m.

Shalom Gever: TBE. 4:15–7 p.m.

Men's Torah Study: TBE. 7–8:30 p.m.

Women's Torah Study: TBE. 7–8:30 p.m.

Tuesday 29

The Jewish Course of Why: Chabad. 9:30 a.m., 7:30 p.m. Tuesdays. *See March 1.*

***Yidish Tish* (Yiddish Conversational Group):** Beanster's Café in UM Michigan League. 1:30 p.m.

Shalom Gever: TBE. 4:15–5:45 p.m.

Hebrew 104: TBE. 5–6 p.m.

Hebrew 103: TBE. 6–7 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays.*

Wednesday 30

Lunch and Learn: BIC. Noon.

Staff Appreciation Dinner: BIC. 6 p.m.

Issues for Aging: Men's Health: JFS. At the JCC. RSVP to programs@jfsannarbor.org or phone 769-0209. 7–8:30 p.m.

Thursday 31

KidZone Vacation Day: JCC. *See March 16.*

Yoga with Shlomit: TBE. Noon–1:15 p.m.

"The Voices of Moses: The Idea of Revelation in Early Hasidim:" Frankel Institute. Presented by Frankel Fellow Ariel Evan Mayse, University of California–Davis. 202 South Thayer Street, Room 2022. For information, see lsa.umich.edu/judaic/news-events/all-events.html. This lecture will explore the ways in which a circle of key Hasidic mystics dramatically reinterpreted the theophany on Mt. Sinai. Special attention will be devoted to their teachings on what may be understood as the content of Revelation, if not the entire Torah, and how these figures described devotional practices such as study and prayer as a means of reliving and continuing the process of Revelation. 12:15 p.m.

Learn About LifeLink: JCC. Bob Sloggins of Huron Valley Ambulance will talk about the benefits of LifeLink, a remote emergency alert system. For more information, visit https://www.hva.org/Programs/OldLLfiles/LifeLinkMainPage.htm. For information about the talk, contact Rachel at 971-0990 or rachaelhoffenblum@jccannarbor.org. 1–2 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:15–2 p.m.

Religious Freedom and Marriage Equality–Seeking Common Ground: Crazy Wisdom Salon. With Reverend George Lambrides, co-director of Interfaith Round Table of Washtenaw County; Reverend Joe Summers, Episcopal Church of the Incarnation; and Nancy Ogilvie, Our Climate Change Legacy. Moderated by Lucinda Kurtz, M.A., Brennan Healing Science Practitioner. Exploration of the intersection of marriage equality and faith and the impact the Supreme Court ruling is having on faith communities. Crazy Wisdom, 114 South Main Street. For information, phone 665-2757 or email lucinda@lucindakurtz.com. 7 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. *See first Thursday of the month.*

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 6 p.m., followed by tot dinner. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: AARC. 6:15 p.m. at the JCC the fourth Friday each month. Musical Shabbat service followed by vegetarian potluck. Pizza nosh for the kids at 6 p.m. Childcare provided during the service. All are welcome. For information, call 975-6527, email mamacohen@comcast.net, or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candle-lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.

Shabbat Services: BIC. 9:30 a.m. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AA Reconstructionist Congregation. Morning services held the second Saturday of each month at the JCC from 10 a.m.–noon integrating traditional liturgy with music, chanting and contemporary readings including Torah service and discussion. A morning of songs and text study takes place the first Saturday of each month. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Friday night services at Shabbat candle lighting time. Saturday morning services at 9:45 a.m. Afternoon services 45 minutes before sundown. Call 995-3276 for Home Hospitality and Meals for Shabbat and Jewish Holidays.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study with Rabbi Levy at 8:50 a.m. Morning Minyan with Rabbi Delson and lay leaders at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call 995-3276 in advance.

Frequently listed phone numbers of organizations in the calendar:

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Congregation (AARC)
2935 Birch Hollow Drive 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

UM Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting

March 3	6:07 p.m.
March 10	6:15 p.m.
March 17	7:23 p.m.
March 24	7:31 p.m.
March 31	7:39 p.m.

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JNS: in the news

Israel and Russia to sign free trade agreement

Russia and Israel are planning to sign a free trade agreement that will allow for the establishment of joint ventures in the high-tech and agriculture sectors, the Russian news agency TASS reported last month.

Both Israeli Agriculture Minister Uri Ariel and Russian Deputy Agriculture Minister Sergey Levin confirmed that the agreement is expected to be finalized.

"We've discussed the prospects of forming a free trade zone, which the government plans to put on paper within the shortest period of time," Levin said.

Israel officials told Ma'ariv that Ariel visited Russia with Member of Knesset Yoel Razvozov (Yesh Atid), who together with Israeli Ambassador to Russia Zvi Heifetz met with Kremlin officials—among them Russia's deputy prime minister, Arkady Dvorkovich—to discuss the agreement.

Representatives from both sides also discussed pension payments by the Russian government to Israeli citizens who had immigrated to the Jewish state from the former Soviet Union.

Breakthrough cancer study has Israeli roots

A cancer study showing results hailed this week as potentially revolutionary for the treatment of leukemia is based on research undertaken by Weizmann Institute Professor Zelig Eshhar.

An article in the journal Science Translational Medicine outlines how researchers from the University of Pennsylvania's Abramson Cancer Center and the Perelman School of Medicine found that 27 out of 29 advanced leukemia patients either went into remission, or saw their illness go away completely after their T-cells were modified genetically, a success rate of nearly 94 percent. In the study carried out at the Fred Hutchinson Cancer Research Center in Seattle, Wa. the cells were equipped with synthetic molecules the were able to destroy the tumor cells, particularly in cases of acute lymphoblastic leukemia (ALL).

These results are not surprising for Professor Eshhar, who pioneered the idea with a 1989 study published in the Proceedings of the National Academy of Sciences, in which he replaced the T cell's natural receptor with one of his choice, showing that T-cells can be engineered to attach to any entity. Eshhar won the Jewish state's prestigious Israel Prize for his research in 2015.

"I'm not surprised to hear about the results," he said, the Times of Israel reported. "In our lab, we cured many rats and mice of cancer. I have been saying for years that we could do this in people, as well."

"I felt a great sense of satisfaction upon hearing the news," added Eshhar. "The next task of my lab and others working on this is to expand it and try to attack other forms of cancer."

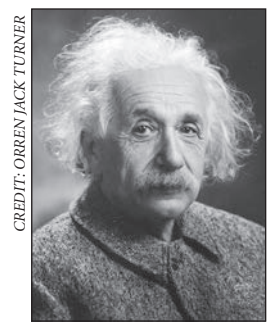
He cautioned, however, that more work is needed before the treatment could really be seen as a cancer cure.

"Obviously much more work is needed," he said. "One issue with this kind of therapy is that you have to develop specific T-cells for each kind of cancer. But studies like those are a great impetus to move forward with research. I believe the day will come when we will see many more cancers treated in this manner."

Albert Einstein's gravitational waves observed for the first time

Scientists revealed last month that for the first time, they have been able to directly detect the existence of gravitational waves, which were identified by renowned Jewish scientist Albert Einstein's theory of relativity a century ago.

The discovery was announced by David Reitze, executive director of the U.S.-based Laser Interferometer Gravitational-Wave Observatory (LIGO), during a press conference in Washington, DC. Reitze said that the gravitational waves were detected on September 14, 2015, by both of the twin LIGO detectors in Livingston, Louisiana, and Hanford, Washington.



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Albert Einstein

Einstein's theory stipulated that gravitational waves are produced from the merger of two black holes, a collision that has previously never been observed.

"Gravitational waves, sort of at a fundamental level, are very similar" to a pond, explained Reitze.

"In this case, the rock, is some big massive object, some accelerating object, and the surface of the pond is the space. It's basically a space. So when a big object moves and accelerates, you have two objects, orbiting around one another, it's creating these ripples that travel outward, and that's what a gravitational wave is. It's like ripples on a pond, but the ripples in this case are in space themselves," he said.

According to estimates by LIGO scientists, the pair of observed black holes were about 29 and 36 times bigger than the mass of the sun, respectively, and their collision took place 1.3 billion years ago.

"It's a tremendously important discovery. It's something that tells us something we didn't already know, which is in this case that it's possible to have a binary black hole. We never knew that before. We know from previous work that neutron stars, which turn into pulsars, can be binary, that they can be in pairs. We never knew for sure that they would be stars that could turn into black holes in pairs and then merge together to form this coalescing black hole and make this huge burst of gravitational energy to come out. So this is a spectacular new result for astronomy," said John Mather, a senior scientist at the National Aeronautics and Space Administration (NASA), Reuters reported.

Last month, Hebrew University of Jerusalem also held a news conference to unveil documents related to Einstein's gravitational waves theory. Israeli real estate entrepreneur and New City Ltd. Chairman Dror Halevi, however, criticized Israeli society's attitude toward the famous scientist.

"In 2015, the world marked the 100-year anniversary of the theory of relativity through celebrations, but [in Israel Einstein] didn't even make the school curriculum…We're talking about one of the people who most influenced mankind…. As a the most important Jew in the world we need to have him among us," Halevi said, as translated from the Hebrew news website Walla. ■

Vitals

Mazel tov

Sophie Shepps on her bat mitzvah, March 5.
Gracie Greenberg on her bat mitzvah, March 5.
Max Perry on his bar mitzvah, March 12.
Samantha Rothstein on her bat mitzvah, March 12.
Talia Zakalik on her bat mitzvah, March 19.
Miles Gutman on his bar mitzvah, March 19.
Jersey Weiss on his bar mitzvah, March 19.
Richard and Allison Weinberg on the birth of their son, Michael Henry, and their daughter, Rachel Grace.

Condolences

Lisa Newman on the death of her father, S. Daniel Levit, January 10.
Ellen Offen on the death of her father, Jack Lipman, January 13.
Laura Nisenson on the death of her father, Lee Nisenson, January 30.
Victor Joffe on the death of his mother, Miriam S. Joffe Samson, January 30.
Corry Berkooz on the death of her father, Paul William Buckwalter, February 16.

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